

VERNACULAR READING BOOKS
IN THE
BOMBAY PRESIDENCY.

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VERNACULAR READING BOOKS

IN THE

BOMBAY PRESIDENCY



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INTRODUCTORY NOTE.

THE following chapters contain an account of the revision of the vernacular reading books used in the Bombay Presidency. This revision was carried out through a Committee appointed by the Bombay Government and presided over by the writer. The period covered by the Committee's official activities ranged from October 1903 to March 1905. The new books however will not all be ready for sale until the beginning of the next year (1906), the actual publication having been a labour of considerable difficulty in itself and subjected to many impediments incidental to the conditions of this country.

2. The books to be revised were those intended mainly for primary pupils but also used in middle and high Anglo-vernacular schools and in Training Colleges for primary teachers. Written in four different tongues, according to the nationalities which they served, (*viz.*, in Marathi, Gujarati, Sindhi and Kanarese) they consisted of five distinct graduated series, the past evolution of which had been a somewhat lengthy process moulded by the idiosyncrasies and educational circumstances of each nationality. The Committee's

duties, however, were not limited to mere revision. To a certain extent they were necessarily creative, and not only in regard to the five series, which it found ready to its hand, but also in the case of providing for expressed and definite wants, as, *e.g.*, by the supply of a set of special readers for girls. They also included other things which have been narrated in their proper place.

3. In order to render adequately to readers unacquainted with the Presidency the full significance of this work of revision, any general account of the undertaking involves, not merely a description of the detailed operations, but also some review of the geographical, ethnological and linguistic peculiarities of the region, in so far as these affect the general problem or give rise to particular ones, as well as an outline of the educational institutions for which the new books were chiefly designed, and of their administration. Equally essential would it appear to trace the growth of the series now displaced, to exhibit their distinctive features and to indicate their merits and defects. All this would but provide the requisite basis for a more precise comprehension of the task which lay before the Committee and of the lines on which that body endeavoured to grapple with it. The gist of the former has already been stated. As for the lines, they were such as sprang from the conditions of the Committee's appointment or as were suggested by approved precedent, by the characteristics of the people and by the territorial distribution of the country, but in either case they were tempered by a lively appreciation no less of the successes and failures of the past than of the limitations and tendencies of the present.

4. Apart from the above, an enterprise of this kind must naturally bring its authors into contact with wider questions both academic and practical and of no little import for educationalists generally, as well as for the Indian educationalists in particular. Such for instance are, the place of dialect in popular instruction, the capacities of Indian vernaculars, the teaching of reading, the value of the classification adopted in Sanskrit alphabets, the constituents of a good local reading series, the capacities and limitations of the Indian child, the use and abuse of pictures and the relative value of native and European illustrations for native pupils, the State as an

educational publisher, and the technical difficulties of Indian publication, the equation of the publisher's profit with the purchaser's ability to pay and "many more too long."

5. It is not pretended that all of these have been exhaustively treated in the following pages. Some of them might well claim a book to themselves alone. But they have at least been broached, and the Committee's views and decisions have been set forth for what they are worth. It is hoped that this simple history of the Bombay Committee may prove of service to others in India wrestling with similar problems.

Chapter I.—THE PRESIDENCY, PEOPLE AND LANGUAGES.

6. Stretching from parallel 29 to parallel 14 the Bombay Presidency includes not only wonderful variations of climate and scenery but also a still more wonderful medley of races, religions and civilizations. With a population about half that of the German Empire in Europe, its total extent falls short of the area of the latter by 20,000 square miles. The country under direct British administration comprises four territories, *viz.*, Sind, the Northern, Central and Southern Divisions, plus the far off dependency of Aden. Khairpur, Cutch, Kathiawar (a congeries of small native states) and Kolhapur constitute the most important feudatories.

The
Presidency
and its
Divisions.

7. Of the four "British" Divisions Sind (about the size of England) is the most northerly, but though extra-tropical it is the hottest during a large part of the year. About the Indus and alongside its canals the plains are rich with crops; away from the waters there are stony uplands, barren mountains, or wastes of sand, frequented by miserable nomads or occasional freebooters. Like Egypt, Sind owes all, even existence, to its river, which has not only created the country but sustains and annually enriches it with the fertilizing flood rolled down from the distant Himalaya.

Sind.

8. The Northern Division includes much of the old kingdoms of Surashtra and Gujarat. Kathiawar however is sundered from it, and the district of Thana, while politically it falls within the

The
Northern
Division.

Division, belongs geographically and racially rather to Maharashtra. Gujarat is one of the most fertile countries of India. Its mountains lie chiefly on its Eastern and Northern borders and between them and the sea stretch fields upon fields watered by broad but shallow rivers and bearing rich crops of rice, cotton or tobacco. The rainfall is moderate but usually sufficient and well distributed, so that the traveller finds a greater wealth of gracious trees and sheltering hedges than anywhere in Sind or the Deccan.

The
Central and
Southern
Divisions.

9. Southwards the aspect of the country begins to change. The mountains run closer to the coast so that the level strip between them and the sea grows ever narrower. Gradually it acquires a distinctive name "The Konkan" (or lowland) as opposed to the highlands of the Deccan, of which the mountains are but the broken edges. This distinction constitutes a predominant feature in the geographical distribution of the Central Division and Southern Division. East of the Ghats, where the rainfall is scanty, we find the stony wolds and sparse tillage of the Deccan. On the West, where the monsoon delivers the bulk of its cargo, lie the rich rice fields of the Konkan or the luxuriant jungles of the Kanarese slopes. The Central Division lies almost wholly "above ghats" and includes the main mass of the Marathi-speaking population. The Southern Division embraces certain Marathi districts in the Deccan, the picturesque Kanara country with its wooded hills and waterfalls and river gorges, and the bulk of the Konkan. The latter area is furrowed by short and rapid streams that pour from the ghats into the Indian Ocean. During the rainy season, when these rivers are in flood, inland communication becomes difficult, while the heavy waves of the South-West monsoons, breaking upon the exposed coast, render navigation both unpleasant and dangerous.

Historical
associations
of the
Presidency.

10. "Bombay," then, is a geographical expression, not a natural geographical entity. Politically it represents the gradual accretion of a number of heterogeneous territories and states upon a relatively recent and microscopic British nucleus. In not a few of these still linger memories or traditions of a distant past when they formed parts of vaster and more glorious kingdoms. Thus in Sind, despite 1200 years of Mussulman domination, the greatness of the ancient

Hindu kings is not quite forgotten. Gujarat, too, yet remembers, if not its Kshatrapa and Maurya rulers at least the heroes Mulraj and Siddhamaj, and the splendours of the great city Anhilavada-Pattan. What the power and civilization of its Muhammadan dynasty were the mosques and tombs of Ahmedabad in part declare and the rest must be sought in the testimony of wondering mediæval travellers. From the South come echoes of Pulikesi the Chalukyan conqueror, and of the might and pomp of the rival kingdoms of Vijayanagar and Bijapur. Lastly in Maharashtra lies the rugged home of the warriors who, scarce 150 years ago, fought upon the field of Panipat for the empire of the Indian continent.

11. The Presidency thus numbers within its borders races neither uncivilized nor unmindful of their former prowess. At the same time, it is the one province in all India that has had repeated, if not continuous, intercourse with the West, from the times of Scylax of Karyanda, Alexander and Gondophares, to the advent of Portuguese, Netherlanders and English. It is also the one which has had longest experience of British manners and British methods. Of these conditions are born opposite effects. The inhabitants often exhibit a shrewd practical intelligence and openmindedness, but combined with these flourishes a staunch respect for themselves and their own traditions, which protects them from the extremes of servility on the one hand and of fanatical opposition to innovation on the other. Western ideas and methods in administration, commerce and science are not unacceptable: the English language and its literature are studied, though usually for limited and utilitarian ends: European manners and customs are tolerated, if not exactly adopted with enthusiasm: but still in language and in literature, in ethics and in religion the vast bulk of the population is true to the Oriental ideals of its past.

Effects of historical conditions upon the character of the population.

12. There are, however, many divisions caused by language, by race, by caste, by religion. Thus in Sind of the sparse population (68 to the square mile) the majority is Mussalman; but the urban classes are chiefly Hindus, yet Hindus, among whom the Brahmins appear as a depressed caste—poor, ignorant and unregarded. In the Northern Division, which supports 267 souls to the square mile,

Distinctions due to caste, religion, etc.

the Hindus are in the majority and at their head come the Brahmins. But the Jains (a sect whose tenets are akin to, though not derived from Buddhism) are numerous, and the Parsi followers of Zoroaster form a small but vigorous and important community. Round about Bombay City in the old Portuguese dominions are many "Goanese" and native Catholics, while in the town itself welters a medley of nationalities and creeds recruited from almost every race of Asia. In the two other divisions Hindu castes, under a Brahmin priesthood, prevail; but there is also a considerable body of Muhammadans, among whom are reckoned a number of sects some of which have but a remote connection with normal Islamic orthodoxy. Among Hindus the tenets, customs and social prestige of various castes (*e.g.*, of Lingayats, Marathas, Kolis and Mahars) stand in each case upon very different planes. The servile or depressed castes are confined to ignominious and degrading duties, and falter ignorantly upon the margins of Hinduism, but there are still wild tribes who stand more or less consciously outside it, and practice an animism which is despised by the orthodox Hindu.

Occupations.

13. Most of the people live by cultivation in some form or another, or by simple handicrafts, and are distributed in villages of varying size. The geographical conditions of the country and its history have however fostered a mercantile and business spirit which is particularly marked in Gujarat. In very ancient times commercial relations would seem to have existed between Western India and Assyria, Egypt and Arabia. From the log of an unknown Greek mariner, we can still acquaint ourselves with the nature and extent of the trade that prevailed in the first or second century A.D. all along the Malabar Coast, and with the existence of great emporia like Minnegara (in Sind), Barygaza (Broach), Suppara, Kallian, and Naoura (Honavar). Moreover it was from Cutch and Gujarat that the "pilgrim fathers" of the Hindu settlements in Cambodia and Java set sail in the seventh century of our era. The old foci of trade indeed have declined or perished, newer ones such as Surat, Cambay and Bassein have arisen and sunk to give place to Bombay and Karachi, but ports and marts there have always been.

Trade and
sea-faring.

14. Great cities were not confined to the coast, even in old days. Capitals of flourishing kingdoms like Ahmedabad, Bijapur, Vijayanagar attracted to themselves an enormous population largely made up of traders and artisans, who supplied the wants and luxuries of the Court and its dependents. Under British rule the germs of a modern industrial class have developed with the introduction of docks, steamers and railways, cotton mills and factories, and new centres of industry have sprung into importance. Bombay, Karachi, modern Ahmedabad and Surat, Sholapur, Hubli, Poona, Dharwar, Sukkur, Hyderabad, all largely depend upon the development of this industrial element, from which are to be recruited sailors, firemen, mechanics, machinists and engine drivers, besides the ordinary "hands" required for cotton and silk mills, factories, breweries, rail-roads, the building trades, etc.

Large cities
and the
industrial
classes.

15. The differences of race are perhaps even more obscure and intricate than those of caste and religion. But, although they cannot be disregarded, they do not exercise such a striking influence in practical life, since many individuals are now associated by ties of caste or creed, whose ethnical origins were once absolutely distinct. The prevailing physical type is non-Aryan. Much of the population in Sind and Gujarat is of Seythian extraction. In the Central Division and Southern Division there is a strong Dravidian strain and the latest theories tend to reckon the Marathas as the mixed off-spring of immigrant Sakas and more or less autochthonous Dravidians. In Gujarat, too, prior to the Seythian invasions, the main stratum in the population was probably composed of stocks allied either to the Dravidian or to still more aboriginal races. A part of this is now fused in the lower "Hindu" labouring classes, but separate traces of it are still visible in the dark-skinned 'halis' (villeins) and in the Bhils, Kolis and other more or less uncivilized, if not actually savage tribes usually classed together in Gujarat as "The Kala Paraj" (or "black subjects"). Perhaps, too, impure castes like Dheds, Mahars and Mangs, whose touch is pollution and who are condemned by fate to the unclean work that others refuse, may also represent strata of early folk of a less sturdy type and more easily reduced to slavery. At the same time they no doubt include

Racial
distinctions.

Prevailing
types non-
Aryan.

Aboriginal
survivals.

Muham-
madan
stocks.

"degenerates," fallen families and the offspring of mesalliances. Lastly, the Muhammadan, when he does not come of converted Hindu ancestry, may belong to the "Turko-Eranian" type common in Western Sind and Beluchistan, or to the Mongolo-Scythian stock, or may perhaps hark back to the Arabs of Yemen and the Gulf or to the Habshis and Sidis of East Africa.

Languages
mainly
Aryan.

16. If the racial types are mainly Scythic or Dravidian, the languages (with two exceptions) are decidedly Aryan in character. The exceptions are Kanarese and Brahui, both of which are Dravidic. The latter is spoken by a certain race (physically of Eranian type) in Sind and Beluchistan. How this linguistic "sport" comes to be where it is, remains an unsolved problem. That Aryan tongues should be spoken by races who can claim little or no consanguinity with the Indo-Aryans and even less with the so-called Aryans of Europe need not surprise us. Linguistic connections furnish no guarantee of racial affinities. Even in Europe few ethnologists now-a-days would venture to assume that all Aryan-speaking peoples belong to the same original stock. Just as Latin in Europe, Greek in Western Asia, and Arabic in Africa became in some form or another the languages of races who were not Romans, Greeks or Arabs, so in India Aryan tongues are spoken by millions who are not Aryans.

Causes of the
extension of
Aryan
languages.

17. The forcefulness of a young, vigorous, and dominant type, the prestige of an attractive or superior civilization, the unifying tendencies of a common creed,—these are factors potent enough in themselves, and quite apart from community of race or actual physical subjugation, to effect the adoption of an alien tongue by peoples inferior, physically, mentally or morally, to others with whom they are brought in contact. That in material civilization and even in the arts and sciences the earliest Aryan immigrants were the superiors of the longer established Indian races may well be doubted. But in physical and moral vigour, in potential intellectual genius, and to a certain extent in purity of religious conception they indubitably stood higher. South of the Vindhya where the Aryan numbers could make little impression on the Dravidian masses and

where a comparatively slight infusion of pure Aryan blood took place it was in virtue of these other things that Aryanism triumphed. The victory implied no great racial transformation or dislocation in the south of the peninsula. It was very gradual and must be attributed to the effects of contiguity and prestige and to religious and moral influence. There is, too, a reverse to the medal. The Aryan creed and character, no less than the Aryan type, were powerfully affected by the contact, and in the ultimate fusion much of the traditional "sweetness and light" was corrupted and obscured.

18. Recent European research tends to support a theory of two main periods of Indo-Aryan invasion. The earlier invaders penetrated from the West, and gradually settled with their wives and families in East Afghanistan and the Punjab. They spoke various connected dialects from which evolved a language that may be called Vedic, since in it the Vedas were composed. Afterwards from the North burst in other Aryans speaking a different but cognate tongue. They expanded and pressed on until, like a wedge, they forced their predecessors outwards, East, West, and South. Eventually the new comers secured for themselves the fertile plains of "Madhya-Desha." Round their borders surged the broken waves of the older Aryan peoples, of whom some withdrew to Sind, others in the direction of the Vindhya and others towards Bengal, while a remnant of them still clung to the West Panjab. To the ejected "outer tribes" of Aryans we owe the substrata of the Sindhi and Marathi languages. Gujarati, on the other hand, belongs by descent to the languages of the inner group and is due to an irruption of the later arrivals through the outer wall into Gujarat.

19. Of the four languages Sindhi is perhaps the most interesting historically. While it had perhaps incorporated a certain number of "Paisachi" (aboriginal) and even Scythic words, its essential structure and general aspect remained undisturbed till 711 A.D. In that year the Arabs under Muhammad Kassim, a lieutenant of the Umayyid Khalifa of Baghdad, conquered the country. Through the conversion or emigration of most of its Hindu population, Sind was gradually assimilated to Irak and Iran. Arabic and Persian

Development
of the Aryan
languages.

Sindhi :
Muhamma-
dan and
Hindu
influences
on—

Persian classics than by vernacular writers. Of the latter, the best known are Shah Karim, a writer of devotional and sufiistic poetry in the sixteenth century, and Shah Abdul Latif (1689-1747). The latter is the author of the famous "Shahjo Rissalo," a collection of allegorical and religious verses. It may be remarked that both these writers use a pure but by no means over-Persianized vernacular. Equally if not more popular are two idylls, "Umar and Marvi" and "Sasvi and Panhu." In both cases the base of the story is older than its present versified form and has elsewhere been made use of for allegoric ends. But in their present dress the two poems are genuine idylls, and are accepted as such without any *arrière pensée*. With the extension of printing, a number of translations in prose (among which one of Rasselas is noteworthy), and some original works on miscellaneous subjects have been published. It is on such productions that the literary growth of the language depends. At present though there is a vocabulary ample for local and ordinary needs, there is a natural scarcity of terms applicable to modern requirements and especially to the novelties of European civilization.

21. Gujarati is the speech of over 10,000,000 of people and prevails chiefly in Gujarat and Kathiawar. Muhammadan influences have introduced not a few Persian and Arabic terms into the original Aryan stratum, but they have not affected the structure of the language, except perhaps in so far as it is spoken by Muhammadans. Dialects local and racial exist, one of the more obvious being Parsi Gujarati which is sometimes little better than a clipped and degenerate "patois." In Gujarati proper the standard dialect is Charotri or Ahmadabadi, which has been the form adopted for the Committee's books. It has a rival in Sarati, but there is little essential difference. Gujarati employs two scripts of which one, the Devanagri, is chiefly used for poetry. The other which is in common use for both print and writing is a variation (of a rounder and more current character) from the Devanagri. It corresponds pretty closely to the Kaithi script used in Northern India. Pronunciation varies in different localities and between different classes and no conventional standard of spelling has been agreed

Gujarati.

Gujarati
scripts.

which is Konkani proper, spoken from Malwan to Karwar. Marathi possesses two scripts,—the Devanagri (adopted from the classical Sanskrit) which is used for printing and rarely for writing, and “Modi” (or “Mori”), a current hand almost universally used in correspondence and writing generally. The latter may be called the national character of the Marathas far more justly than Devanagri, to which it bears little closer resemblance than written English does to printed Roman capitals. Although there are far fewer anomalies than in Gujarati, even in Marathi the spelling is not strictly phonetic, *i.e.*, different values are attached to the same symbols (especially to ञ and ज्ञ), certain sounds cannot be correctly represented, and certain orthographical conventions (especially in the case of Sanskritic words) do not correspond to the actualities of pronunciation. The fact however that such conventions (unstable in practice though they be) are based upon Sanskrit usage invests them with a certain prestige; and an attempt on the part of the Committee to remove anomalies met with considerable opposition. Eventually the reformed spelling was abandoned but the discussion of the subject has undoubtedly paved the way for future improvement.

Marathi
scripts.

Marathi
orthography.

24. On Marathi literature there is no need to enlarge. Older writings, dating from the thirteenth century and onwards, are poetic in form and devotional in tendency. This vogue reached its culmination in Tukaram, the seventeenth century prophet-poet, whose psalms are still known and chanted wherever Marathi is spoken. Another younger and more artificial strain affects the classical Sanskrit and is responsible for ousting not a little of the more racy vernacular of the older poets. In this kind Moropant, with his versions of the Epics, is perhaps the most tolerable. The recent prose literature, while possibly as a whole stronger than that of Gujarat, is not distinguished by any great originality and often reveals only too clearly the Sanskritic lucubrations of its compilers.

Marathi
literature.

25. Kanara furnishes the Presidency's one important specimen of a Dravidian language. Polysyllabism and agglutination are the characteristic symptoms of this family of languages, yet Kanarese is considered by those who have become familiarized to it a mode

Kanarese

of speech deficient in neither tunefulness nor pliancy of expression. The latter quality may perhaps be the result of the alien elements which have entered into its composition,—Sanskrit, Marathi and even Urdu having contributed to the language as it exists at present. Kanarese is spoken by over 10 millions of people, of whom some seven millions dwell beyond the Presidency's limits. The standard dialect is that of Mysore, but the Committee has preferred the one most familiar in Bombay Kanara. The script, which is quite different in appearance from that of the other Divisions and is perhaps the prettiest handwriting in the world, is akin to the Tamil and Telugu characters, being derived from the Brahmi alphabet of Asoka.

Kanarese
literature.

26. If Dravidian Kanarese as such ever possessed a literature, no known traces of it remain at the present day. From the beginning, in other words from the third century A.D., traces of Sanskrit influence are perceptible in all Kanarese writings. The spoken language (*e.g.*, that of the Kadamba capital, Banavasi) was no doubt purer, but few, if any, authors could degrade themselves to the level of writing as the people (including themselves) actually spoke. Pampa, the bard of the Chalukyan kings, (circa 941 A.D.) at last broke through the classical obsession and, greatly daring, produced a "Bharat" and an "Adi Purana" in a tongue "understood of the people." Yet even so his sources of inspiration were Sanskritic and Aryan. Of the same *genre* are Ponna, Ranna and Nagachandra, authors respectively of a "Shanti Purana," a "Purana tilaka" and a "Ramayana." More original was the Jain Andeya (the Jains from of old were a literary force in Kanara) who, circa 1250 A.D., produced in "pure" (*i.e.*, un-Sanskritized) Kanarese a poem chanting a victory the scene of which was laid in the Kanara country. But in the middle period literature passed from the Jains to the Lingayats, and from them to the Brahminical Hindus, with whom the tyranny of "Sanskritismus" and the epic cycle returned in all its tedious monotony. The few oases that exist are to be found in the "Raja Shekhara Vilasa" of Shadakshara (1657), (the adventures of a Chola prince), and the stories attributed to Tenala Ramkrishna, the court fool of Krishnaraya of Vijayanagar,

while those to whom female education is a care may note the moralizings of Honnamma, poetess and maid-of-honour.

Chapter II.—VERNAOCULAR SCHOOLS IN THE BOMBAY PRESIDENCY.

27. Vernacular schools in this Presidency have always been distinguished by the fact that they adhere to the vernacular. In other words, if a native boy wishes to learn English, he must go to a 'middle' Anglo-Vernacular school after passing a certain grade in a primary (vernacular) institution. Thence he can proceed to a High School, where he will not only learn English but also be taught largely in English.

Chief characteristic of Bombay vernacular education.

28. The chief vernacular course includes seven standards, exclusive of the infants' class. A child usually takes a year to pass through a standard, though rarely, in the case of very clever boys, double removes are made, or sometimes promotions may be granted at the end of the half-year. Thus, if a pupil enters the infant class at 5 years (the ordinary age) and advances by annual promotions, without deviating in pursuit of English, he emerges from the completed primary course at the age of 13 or thereabouts. Many, especially in backward districts are much older, and many others either never complete the course or cross over after standard IV to the 'middle' school. Of those who see the primary curriculum through to the furthest limit, a few remain at school to work up for the 3rd grade Public Service Examination, a voluntary test which admits those who pass it to the lowest grades of employment under Government.

The length of the vernacular course.

29. The number of those *qui in literis Anglicis honores ambiunt* has, however, been greatly increasing of late years, particularly among the well-to-do classes, so that the rolls of the higher primary standards have become seriously depleted. In some quarters this has been taken to indicate a popular condemnation of the completed vernacular curriculum, from which to assume an actual and essential inferiority on its part in comparison with Anglo-Vernacular education is but a step. Yet there is little ground for such an

Relation of vernacular to 'English' education.

assumption. The primary course is a fairly comprehensive one, and, English apart, it is at present even more thorough and more extensive than that of the middle school, with which in certain points it corresponds. Genuinely secondary education in fact does not begin until the High School stage is reached. But the complete vernacular course, although nominally a primary one, contains elements of secondary import and no hard-and-fast distinction can be drawn (except in the matter of English) between it and the so-called 'middle' curriculum.

Need of a thorough and extensive vernacular course.

30. Nor is it just to deride or condemn off-hand the advanced pretensions of such a 'primary' education. In the first place there are hundreds to whom a smattering of English can be but a dubious benefit, if not distinctly harmful. Thousands more lead lives in which English can play no part at all. Yet the country itself may justly claim for such classes something more than the minimum of "the three R's." Indeed if the industrial millennium of which some dream for India is ever to come to pass, its advent must be prepared by a quickening and extension of that which alone can serve as a permanent basis of it, the vernacular education of the common people. The existence too of the Public Service test, and the fact that the scholars in our Primary Training Colleges are recruited from men who have attended no other institution than the vernacular school are additional practical reasons for the maintenance and extension of advanced vernacular standards.

Some statistics of primary education in the Presidency.

31. The total number of pupils under primary instruction in the Presidency is 533,282, of whom 451,141 are males and 82,141 females. A glance at the maps which accompany the latest Quinquennial Review of Education in India and at the table on page 171 of the same publication will show that primary education is not compulsory and that in Bombay among boys who are of school going age some 225 only per 1,000 are undergoing primary instruction. And yet this Presidency ranks second only to Bengal in all India on this count. In regard to female primary education Bombay stands first in India proper but a long way after Burma. Even in Bombay of girls of school going age only 1 in 23 attends a school, and, roughly speaking, only 4 per cent. get any education at all. The average mean

distance between primary schools in Bombay is calculated at five miles, but a traveller who attempted to map out a tour of inspection on this basis would find himself strangely disappointed and incommoded. Thus in certain districts tracts ranging from 30 to nearly 100 square miles may be found with only one school apiece. Such districts are of course very sparsely populated, but even in comparatively thickly inhabited areas it is not uncommon to find only one school to every 15 or 20 square miles of territory. Speaking generally, primary education has gained most recruits in Kathiawar and Gujarat, which in particular take the lead in regard to female education.

32. There are of course varieties of vernacular schools. In the first place these are divided according to curriculum and to number of standards. Schools which take the full curriculum may include an infants' class and seven standards. Those which adopt an abridged course do not rise beyond five standards with an infants' class at the foot. The latter are intended more particularly for backward districts and for the labouring classes, especially the field workers. Their curriculum therefore restricts itself to subjects which may be supposed to be more suitable to pupils drawn from this stratum. Thus it includes, in addition to "the three R's," the recitation of poetry, the modes of writing private letters, bonds, etc., Indian Geography, native accounts, and 'object lessons' on plants, animals, natural phenomena and agricultural products, and a little simple drawing. In the highest standards a modicum of Indian history and 'sanitation' is also prescribed. For the infants and 1st standard the requirements do not differ materially from those of the higher vernacular schools and have long been based upon simple kindergarten lines adapted to the country. Schools of this class are variously denominated "Rural standard schools," "Modi schools" (in the Central Division, because there the Modi character is chiefly used in these schools for both reading and writing) and (popularly) "Inferior standard schools." There are in all 2,670 such institutions in the Presidency.

Various classes of vernacular schools.

(a) "Rural standard" or "Modi" schools.

33. The standard type however of the Bombay vernacular school belongs to the first class mentioned above. Institutions of this kind

(b) The standard type of Bombay

half of them have not got beyond the lowest rungs on the educational ladder. In addition to the above there are no doubt a certain number of females undergoing instruction in zenanas or through some mission agencies, for whom no aid is claimed from Government and as to whom exact figures and data are not available. At a rough calculation, however, the number of girls enjoying primary education may be put at between five and six times less than that of the boys.

36. The girls' schools are catered for in a special curriculum, the general lines of which resemble those of the boys' course, though modifications to suit feminine interests and limitations are included. Thus stress has been laid on singing, sewing and simple domestic economy. There is too less of arithmetic and history, and no Euclid, prosody or reading of official manuscripts. The course, moreover, is shorter as a whole and covers only six standards in addition to the infants' class.

Primary
curriculum
for girls.

37. Schools of the above kinds are chiefly attended by children of the higher and middle castes. But provision is also made for the education, so far as possible, of the 'depressed castes' and, in certain cases, of the wilder tribes (*e.g.*, Bhils and Kolis). It is in this sphere and especially with children of the former class (*e.g.*, Mahars, Dheds, Mangs, etc.) that missionary effort in this Presidency has proved itself a distinct success. The results achieved by missionary schools in the way of encouraging and elevating creatures whom the prejudice of their orthodox brethren would leave to an historic degradation and primeval ignorance, are unreservedly laudable. To over-educate such classes is neither necessary nor desirable. But to deny them the essential rudiments of knowledge is to abet the creation of an educational hierarchy with privileged orders, to each of which in its due degree learning is to be meted out, but below which there is to be a class doomed to ignorance and penury. If the missions have borne the brunt of this work, the department also has not been idle. Through its insistence classes for 'depressed castes' have been attached to local board and municipal schools, or separate institutions have been opened for the same object. In the less accessible districts schools have been opened for

(c) Schools
for 'depressed
castes,'
'wild tribes,'
etc.

the more tractable of the wild tribes. Steps, moreover, have been taken to provide a nucleus of trained teachers for such schools. Where 'depressed' classes are attached to ordinary schools, in order to avoid unnecessary irritation of susceptibilities, separate rooms or verandahs are provided for the pupils of inferior caste. Schools and classes of this kind generally work under the abridged curriculum for rural standards, though sometimes it has been found desirable to reduce even this, especially where it is conjoined with any technical or industrial work.

(f) Indige-
nous schools.

38. Yet another type of primary vernacular institution has to be taken into account. This is the so-called "Indigenous" school. For this no detailed curriculum is laid down by the Department which merely exacts that such schools shall "serve any purpose of useful *secular* education," if they are to obtain recognition and assistance from Government. Thus into this last fold are shepherded survivals of the prehistoric hedge-school, the 'maktab' of the Molla (the chief function of which was the reading but not the comprehension of the Koran), the Sanskrit 'pathshala' and other such educational 'institutions.' A minimum of secular teaching is enforced in all that accept Government assistance, and, in practice, this minimum is sometimes organized on a graduated scale. When this is the case such schools serve as useful 'feeders' to the ordinary local board and municipal institutions, and relieve them to a certain extent. It is always possible too for enterprising managers to adopt the standards of the Departmental schools and thus to earn for their school a higher grant and greater prestige.

Buildings
and
equipment.

39. With the exception of classes (e) and (f) the primary schools of this Presidency are fairly well housed and equipped—that is if regarded from an Indian standpoint. The palatial structures, sumptuous fittings and æsthetic decoration, which have come to be demanded as a *sine quâ non* in British and American educational circles, are conspicuous by their absence. But they are not missed. Finance is the primary consideration that regulates the matter. In a cycle of plague and famine it is impossible for the depleted treasuries of local boards and municipalities, much less of private managers, to find the wherewithal to erect and maintain expensive

buildings, or to furnish them with elaborate equipment. On the other hand, not a few of the local board schools are established in neat stone or brick houses specially built for them, and equipped with maps, charts, pictures and apparatus sufficiently to enable them to carry out their curriculum effectively. The majority of the municipal schools are in hired buildings, mostly converted dwelling-houses, and not seldom suffer from a deficiency of accommodation and equipment. Yet it would be easy to cite municipal schools quite as well housed and fitted up as any of their Local Board rivals. Of the "indigenous" schools perhaps the less said, the better. As has been hinted above they cling mainly to atavistic native methods of education—and on the same immemorial level, in the majority of cases, rest their managers' notions of other abstractions, such as accommodation, ventilation and sanitation. Nevertheless the European of a hundred years ago, if he might not have appreciated the necessity of such schools, would probably have readily condoned their condition.

40. Directly or indirectly the Educational Department of the Presidency is responsible for (*inter alia*) the administration, control or supervision of the various phases of primary education depicted above. It maintains training colleges for men and women respectively, from which trained teachers are supplied to the primary schools supported by District Local Boards or Municipalities. At present over 6,000 such teachers derived from this source are at work and a regular output has been secured. The trained staff are assisted by some 3,900 men who have passed a vernacular test for entrance to the public service. Outside these there is a large but fluctuating class of assistants whose main qualification is merely 'experience.'

The
Department's
Primary
Teaching
Staff.

41. The Local Boards are bound by law to spend one-third of their land cess upon primary education, and they and minor bodies such as Taluka Boards are encouraged to take an interest in the schools thus supported. They are consulted as to the establishment of new schools, the closure of old ones, the form of curriculum, the rates of fees, the erection and upkeep of buildings, and so forth. But they

Relations
between
Local Boards
and the
Department.

do not, however, directly manage or administer their own schools, this task being undertaken by the Educational Department.

Relations
between
Municipal-
ities and the
Department.

42. The schools of a few municipalities are administered by the Educational Department in a similar manner. But the vast majority manage their own primary institutions for which by law they are bound to make adequate provision. They are, however, legally obliged to conduct their management in accordance with the Educational Department's general rules regulating appointments, pay, promotion, etc. The Department supplies them with trained masters, inspects and examines the schools, scrutinizes their budgets and maintains a general supervision through the Educational Inspector and his Deputies. Local Board and Municipal trained teachers are kept on one Departmental list and in this way only can the Inspector supply the wants of both town and country in accordance with their somewhat fluctuating needs—that is, at least, so far as the number of trained men actually at disposal allows him to do so.

Relations
between
aided
primary
schools and
the Depart-
ment.

43. In aided schools belonging to private persons or societies the Department of course has no administrative function. Its powers of inspection and the conditions of the grant-in-aid code are relied upon to enable it to keep a school up to the average of its class. In dealing with such schools, and especially with the 'indigenous' ones, a reasonable leniency and consideration of local circumstances are to be desired. Any attempt to set up hard-and-fast ideals based upon alien or impossible European models is likely not merely to end in failure but to destroy the very object of solicitude. The people have to be tempted not worried into advance. If prejudices cannot be argued away (and they seldom can be) they must be conciliated. Methods and means should be adapted to topical needs and progress is to be sought *pede temptim* not *per saltum*.

44. Thus the primary vernacular schools of the Presidency reflect in their distribution and their various grades and classes the main ethnological and social distinctions of the native population. The education they give is most sought after where the population is thickest and where ancient traditions of commerce and the interna-

tional intercourse which it breeds are most deeply rooted. Naturally in the towns it is the clerical and trading classes who derive most benefit from them. But the artisans and labourers are also represented, though their scanty means often render it difficult for them to pay the required fees. In the country, equally naturally, the agricultural population is the chief source of supply, but pupils are also contributed from the wild tribes and the depressed castes as well as from the petty land-holders and the local Brahmins and banias. When it is remembered that education is not compulsory, that fees are levied from all but the very poorest, that parents have to pay for their children's books and that there are here no generous boards able and willing (at the expense of the rate-payer) to provide the most costly '*dernier cri*' in apparatus and equipment,—above all when it is remembered that a labourer's average working wage per day is the princely sum of four annas (= four pence), there should be little room for surprise at the diminutive percentages of Indian educational statistics. The real marvel is that they stand as high as they do, and that in spite of poverty, plague and famine they are steadily rising.

Chapter III.—THE OLDER READING SERIES AND TEXT BOOKS.

45. The four series of vernacular reading books, which the Committee was called upon to revise had their roots in the very foundations of modern education in Bombay. They were the direct successors, if not the immediate descendants, of the scanty set of books on which the earliest framework of vernacular education was raised. Their compilation marked the triumph, so far as this presidency was concerned, of the vernacular ideal in primary instruction over that of the 'Anglicists,' of whom the extremer section at least had cherished the hope of making English the universal language throughout India. It would be unnecessary to rake up here the ashes of that ancient controversy, in which the extremists on either side have been refuted by the logic of sixty years. But in order to make the position of our Bombay Readers clear and to bring out

The existing
Reading
Series and
their origins.

their more distinctive characteristics it is essential to trace in outline the humble origins from which they sprang.

The beginnings of vernacular education in the Presidency.

46. Previous to 1820 little had been done 'on this side' for the education of the natives. The Hindu College at Poona was instituted with the object mainly of turning out a class of pandits who might be useful to the Judicial Department of Government in consequence of their study of such "systems of ethics, codes of laws and compendiums of the duties relating to every class of the people" as were accessible in Sanskrit. As such it was on a par with Lord Minto's Hindu College at Benares and the new ones proposed in 1811 for Nuddea and Tirhoot. Institutions of this kind could only benefit a very limited class. A real step in advance was taken when in 1820 "The Native School-Book and School Society" came into existence as a branch of the Bombay Education Society. In 1822 the former society separated from the latter and in 1827 changed its title to "The Bombay Native Education Society," which remained until 1840 when the Society's schools were incorporated with those attached to the Elphinstone Institution and came under the supervision of the new Board of Education.

47. The Native School-Book and School Society was a replica of a similar one started in 1817 at Calcutta by the suggestion of a missionary, the Reverend Robert May. The object of such institutions was to prepare the way for the education of the natives by "the provision of the humble requisites" viz., school books in the languages of the country, and the institution of schools. To quote the words of a report* of the Board of Education (Bombay) on the subject "It was from the activity of these bodies but more especially from the circumstance of a statesman of such enlarged views as Mr. Elphinstone being at the head of the Bombay Government that education received its first effective impulse in this Presidency." Mountstuart Elphinstone, although convinced of the necessity of teaching English and admitting that its diffusion would accelerate the progress of knowledge ten-fold, was by no means willing to make its cultivation the primary object of all

Mountstuart Elphinstone and the struggle between English and the vernaculars.

* Dated 1845.

educational agencies. Hence in lending his countenance to the new society he made no endeavour to force English education upon its attention in preference to vernacular. Books in English might be contemplated indeed, but the provision of vernacular texts and the institution of schools primarily for the conveyance of knowledge in the languages of the country were to have the first claims upon the society's energies. It may be remarked that it was specially laid down in this connection that to furnish religious books formed no part of the design, though this was not intended to preclude the supply of moral tracts or books of moral tendency "which without interfering with the religious sentiments of any person may be calculated to enlarge the understanding and improve the character."

48. Elphinstone further initiated an enquiry into the state of indigenous education in the Presidency with a view to eliciting what elements in the native system might be adopted into the new British one. The Society co-operated in the investigation but the results were not very encouraging. Beyond the discovery of a superficial parallel to Lancaster's 'monitorial methods' (then possessing some vogue in educational circles) and the practical demonstration of the utility of 'sand writing,' the investigators reaped little from their trouble. One thing however had become very clear. "The first and principal evil consists in the deplorable deficiency of books for education and mental improvement." A Committee of the Society therefore recommended the preparation and publication of books both for the elementary and more advanced stages of education among the natives. The former were to be in vernacular, the latter might be in English. The first class was to consist of works either translated from English or specially written in vernacular from English bases. Government came to the Committee's assistance and by 1824 translators and writers were busily engaged. Lithographic presses were largely used but printing presses and types (English and Balbodh) were ordered from England, and types also from Bengal. It is gravely recorded that at one meeting of the Society in 1825 "the operations in Lithography were exhibited, at which the numerous gentlemen present expressed their surprise and entire satisfaction."

The need of vernacular school books recognized at an early date.

Some of the
earliest
vernacular
school books.

49. The following were some of the books in the Society's depository in 1824:—

- (1) '*Leepeedhara*' (a primer giving vernacular letters, their combinations, and words up to words of five syllables, prepared by Pandits in the Society's service)—in Gujarati and Marathi.
- (2) '*Numerals*,' containing the numbers, multiplication tables, tables of weights and measures "after the system of the Marathi schools"—Marathi.
- (3) '*Gunnit*'—i. e., arithmetic on the European system—by Captain George Jervis—in two parts—in Gujarati and Marathi.
- (4) *Advice to children (or Bodhvachun)* (in short sentences) by Sadasiva Cassinath, native secretary to the Society.
- (5) *A treatise on the management of schools*—by Captain Molesworth: an adaptation of Lancaster's system: in Gujarati and Marathi.
- (6) *Fables*—in 'Banyan' Gujarati and the same in 'Parsi' Gujarati.
- (7) *The "Panchopakhyan"* (Marathi).
- (8) "*Vidoor Neeti*" and
- (9) "*Ball Goshtee*" (tales for children).

50. In 1832 we find the number greatly increased, chiefly by translations of such works as Pinnock's 'Catechism on general knowledge,' Berquin's 'Children's friend' (Bal Mitra), Grant Duff's 'History of the Marathas,' and adaptations of treatises on Trigonometry, Practical Geometry, Algebra, Mensuration and Mathematics, Geography and Astronomy. In 1833 a History of England in vernacular was added, and in 1836 we note with some curiosity a 'Padarth Vidnyan' (an equivalent for object lessons) on the list, while on the histories was superimposed one on the Ancient Egyptians. These works were all in Gujarati or Marathi though the Society had by this time allied with itself a similar Kanarese institution. The

fact seems to be that the particular records of each body were kept separate, since in 1831, on a proposal from the Sub-Collector of Dharwar, Kanarese translations of some of the Society's elementary works were made for the benefit of the southern Maratha country. The language however would seem to have presented a stumbling block to translators and the progress of educational publications in Kanarese fell far behind that in Marathi and Gujarati.

51. A considerable share of the credit due to the extension of vernacular education must fall to Sir J. Malcolm who was a confirmed 'orientalist' and did not believe in spreading a knowledge of English among the mass of the natives. His views in fact gave the prevailing tone to the Bombay system of education and their acceptance by 'the Honourable Court' was a main factor in determining the characteristics that were to distinguish the Bombay system. Malcolm was firmly convinced that knowledge of all kinds was diffusible through the native languages, or that in time at least they could be rendered suitable media of expression for all purposes. English to him was necessary merely to provide matter, and hence the knowledge of it could be confined to the few, who would hand on in vernacular to the masses of their kinsmen the ideas and facts acquired through their English studies, and would at the same time enrich and elaborate the vernaculars themselves. Such opinions led to the production of translations of such comparatively abstruse subjects as some of those mentioned above. They were not of course studied in all vernacular schools but they certainly were used in some of the better ones, and in Normal classes. What the pupils made of some of them is another story. Their output however continued. A list for 1845 contains, *inter alia*, books on Chemistry, Grammar and Etymology, the Medes and Persians, Assyrians and Babylonians, Mathematical Geography, and Zoology. It is clear therefore that the present comparatively advanced vernacular curriculum of Bombay is no new thing but a growth of years and in accordance with the traditions of the past.

Sir J. Malcolm and his influence.

52. But even by "the forties" it was beginning to be suspected that books of this kind were not ideal school books. Too often they

had been composed originally without reference to Indian needs or circumstances, and by men who were not school teachers. Their translators and adapters also in not a few cases wanted actual experience of the practical art of teaching. The books were not graded and their contents lent themselves to the fatal mechanical memorization which had been inherited from the older indigenous system. Thus the idea of a series of vernacular reading books began to be mooted. Very slowly did it take effective shape, and not until after long delays and many false starts was its execution complete. The person to whom the preparation (in Marathi) of the first regular vernacular series compiled in this Presidency was entrusted was Major Candy, an experienced educationalist, the author of a well known English-Marathi dictionary. Three books only were originally planned by the Bombay Board of Education, but subsequently (after the substitution of an Education Department for the Board) the number was increased to six.

53. A good deal of the matter was original, the rest consisted of translations, or rather adaptations, of English pieces and of a few pieces taken from Marathi books. Most of the 'original' matter was supplied by native Marathi scholars. The first book was also the work of a native: the second, third, fourth, fifth and sixth books were prepared under the direct supervision of Major Candy, who received very considerable guidance and instruction from Mr. E. I. Howard, then Director of Public Instruction. It was probably due to the latter's initiative that the proposed series was increased from three to six books, the idea of so extensive a set of books being borrowed from Mr. Hope's suggestions for the Gujarati series. The Major gives a list of 'sources,' which is significant since it shows the extent to which the old books entered into the composition of the new. Among others are included the Nithi Bodh Katha, Vidur Niti, Bal Mitra, *Æsop's Fables*, the Account of Animals, etc. Of English books consulted the most noteworthy are the Irish School Book series, McCulloch's series, the Youth's Book of Natural Theology, Maunder's Treasury of Natural History, Miss Bird's 'England Delineated,' and Tod's 'Annals of Rajasthan.' The series was commenced in 1857 and completed in 1861. In 1867 it was recast

under the supervision of its compiler : " much matter was expunged ; much new matter was added : and the books were very carefully graduated." A seventh book containing chiefly scientific lessons and compiled by Mr. M. S. Gole, M.A., was added in 1896.

54. In 1857, Mr. Howard also addressed Mr. T. C. Hope, Educational Inspector, Northern Division, (now Sir T. C. Hope, K.C.S.I.) requesting him to forward a plan " arranged on comprehensive principles for the entire re-construction of our class books in vernacular." He also suggested that the new series could be most speedily and effectively produced in Marathi and that versions into other languages could subsequently be made from the Marathi set. Mr. Hope had a natural bias towards educational science and organization and his views upon these matters were probably far in advance of any of his Indian contemporaries. His letters show that he was acquainted with Pestalozzi's methods, that he realized the importance of what were beginning to be called ' Object Lessons ' and that he fully comprehended what was involved in the principle of ' Interest '—whether he had studied Herbart or no. Mr. Hope replied furnishing a methodical plan for seven graded reading books * to include in all about 1,200 pages. These proposals were eventually accepted and their author then drew up a detailed scheme based upon a most careful comparison and tabulation of the contents of five series of English readers. The paging, subjects, treatment and style were all methodically graduated. Thus the paging ran Book I, 50 pp., II, 100, III, 150, IV, 200, V, 225, VI, 225, VII, 250. The length of the lessons was proportioned to the time required for them in their various classes, and difficult words were placed at the head of the lessons containing them. The first two books were ' elementary,' the next two contained ' easy reading,' the last three ' advanced reading.' Subjects capable of elementary treatment were begun in Book I and carried up on an expanding scale through the series, others being added per book

Sir T. C.
Hope and the
1st Gujarati
Series.

* A possible 8th Reader was also indicated.

as the progress of the scholar demanded. The accompanying comparative table shows this clearly.

Book II.	Book V.	Book VII.
(a) Moral stories and fables.	(a) Moral and amusing stories.	(a) Moral and amusing stories.
(b) Senses and parts of the body.	(b) Health—accidents, etc.	(b) Animal, mineral and vegetable kingdoms.
(c) Animals. Birds, Trees.	(c) Animals, Birds, Trees.	(c) Geographical lessons.
(d) Food and clothing.	(d) Geographical lessons.	(d) Universal History (ancient and modern).
(e) Miscellaneous.	(e) Historical lessons (Indian).	(e) Voyages, travels, manners.
(f) Short rhymes.	(f) Manners and customs of nations.	(f) General information.
	(g) Manufactures and general information.	(g) Manufactures and machinery.
	(h) Simple ballads and poems.	(h) Money matters.
		(i) Astronomy.
		(j) Matter and motion and elementary mechanics.
		(k) Light, heat, electricity, steam.
		(l) Poetry.

55. Some of the better existing moral lessons and certain fables were retained, but as a whole the series was to be "written on purpose" and by Gujaratis for Gujaratis. Its aim was not merely to instruct but to instruct and interest, and it sought to do so by appealing to the natural interest of the pupils in their own customs and their own country as well as to their equally natural curiosity regarding Western lands, peoples and civilization. Above all it was not to be a mere translation from a series written for an alien people, the Marathas. On the other hand, though Mr. Hope endeavoured to break away from the stereotyped and 'stodgy' conventions of the earlier days he did not forsake the Bombay traditions of a thorough and comprehensive vernacular education.

Sir T. C.
Hope's
innovations—
notably his
first book.

56. Of all his innovations the most striking however was his first book the lines of which differed totally from those of any other primer or elementary reader yet conceived in India. The exact nature and effect of the system which he introduced will be discussed in a later chapter. Suffice it to say here that it was an adaptation of the 'Look and Say' method to the idiosyncrasies of a Sanskrit script. Mr. Hope too secured the permanent establishment of the

vernacular Gujarati script, in opposition to the Balbodh or Devanagari, as the approved character for printed or lithographed school books. And he also laid down certain rules for Gujarati orthography, which, though not an absolute solution of all the difficulties involved, at least served as a nucleus of standardization amid the chaotic inconsistencies which then prevailed.

57. The Gujarati series was completed by 1860, the Marathi by 1861. These two series served as models for those of the other provinces of the Presidency. In the Sindhi series the greater part of the prose lessons consisted of translations or adaptations of matter derived from these sources.* The original Sindhi first book, however, was composed on a plan of its own, but being found difficult it was recast on the model of the Marathi first book. In about 1873-74 the second, third and fourth books were thoroughly revised. Up to that date the series had not proceeded further, but in 1874 a fifth book was prepared and later a sixth one was also added. The Committee of 1874 found little to criticize in the Sindhi series and evidently accepted it as suitable for its purpose. It cannot however now be maintained that to the people of Sind it gave unmitigated satisfaction. The population of that province as has been shown is quite distinct from that of the Presidency proper in race, in history, and, largely, in creed. Hence books composed in the main by Hindus for peoples mainly Hindu and for tracts the climate and physical features of which differed so widely from those of Sind, could not be expected without radical transformation to please the Muhammadan population of the latter country. The translators too in almost all cases were Hindus and this fact did not tend to reconcile a Mussalman to their productions. On the other hand, being written in 'Arabic-Sindhi' the series did not reach that element of the Hindu community which clung to the curious Hindu-Sindhi survivals or modifications of an ancient Indian script. Nevertheless, the matter of the books being absolutely non-sectarian, the Arabic script being enforced by Government, and efforts having

The first
Sindhi
series.

* Before 1864 the books used for reading were 'The Bab-namo' (a spelling book modelled on the Urdu 'Tahlim Namo') 'Sukhri,' and 'The story of Bambho Zemindar,' and some poetry.

been made to supply lessons with local colour, the books gradually made their way and were accepted with resignation if not with enthusiasm.

The first
Kanarese
series.

58. The Kanarese series was based mainly upon the Marathi. The first and second books were however the work of a native Kanarese scholar and were original. The former was divided into two parts and contained a certain amount of poetry to which the Committee of 1873-74 objected. The third and fourth and fifth books were considered by the same Committee to be unsuitable in language and in some cases in matter. They were therefore revised and stories of local interest were substituted for those of Rajput kings. The sixth was found to be better in style and the revision recommended was consequently less. Curiously enough from all the books in this series the 1874 Committee excised the poetry on the grounds of unsuitability and the existence of special departmental poetry books. The result is that in the existing Kanarese books alone of the four series no poetical extracts or original poems occur, and that the two separate 'Poetry Books' which had come into being about 1869-71 continued in use till the publication of the new Readers. The series however gave satisfaction and, though tinged here and there with Marathi colouring, had, especially when revised, a more decidedly local character than the Sindhi books.

Success of
the four old
series.

59. Taken as a whole the four series were a great success. In tone, scope, matter and general get-up the combination was unequalled anywhere in India and in itself constituted an eloquent testimony to the thoroughness and range of Bombay vernacular education. The books were approved by the Committee of Revision appointed by the Government of India in 1877, Hope's Gujarati series being specially eulogized and suggested as a model to other Provinces. Considerable praise too was bestowed upon the Marathi books which were recommended for introduction with suitable local modifications into the Central Provinces by the Revision Committee of that area. The Kanarese books were also proposed for consultation by a similar Committee in Mysore. Good however as the books were, they were by no means perfect. In the first place they did not really all stand on the same level of excellence. In graduation and

method the Hope series was *facile princeps*. Its scope too for a long time exceeded that of the other series. But the subjects especially in the higher books were not always within the pupils' comprehension, while in scientific matters the descriptive treatment tended to foster rote-work and parrot knowledge, a defect however which applied in a greater degree to the other series. The poetical pieces were not particularly well selected and some of the original poetry specially written for the books was very poor stuff. There was also perhaps too great a straining after obvious moral effects which created a tone both namby-pamby and utilitarian, and occasionally produced statements in accord with neither sound philosophy nor the hard facts of ordinary life. This last defect was also noticeable more or less in the other series, which moreover were by no means so well arranged (especially as regards the length of individual lessons) as Hope's Readers. They were all, too, inferior to Hope's in originality and in interest, general as well as local. Again the sources from which material had been drawn were often not exactly up to date even when the series were compiled. Portions therefore quickly became antiquated and only served to perpetuate obsolete ideas. In this respect, of later years, their very excellence proved a stumbling block, since though official revisions took place from time to time after 1877, few revisers ventured to suggest a radical procedure as regards the matter. The books were, in fact, in some danger of becoming Educational "Scriptures."

Defects of
the old series

60. It will be remarked that no special series for girls was undertaken. For long it was considered unnecessary (though in 1873 Dr. Bühler, Educational Inspector, Northern Division, pleaded for one) and the boys' books were made to serve in girls' schools. A separate series however was produced in the Modi character for rural Marathi schools. This will be dealt with in another chapter, since it has a peculiar importance of its own. To enumerate other text books which have been produced since 1855 would be a tedious business. It is sufficient to say that in the four vernaculars, histories, geographies, grammars, maps, etc., were forthcoming, the initiative in many cases being due to the indefatigable energy of Mr. Hope and Major Candy. Most of these were of undoubted

Other books

passed the Government Examination for Secondary Teachers in the theory and practice of Education. Of the regular members of the Committee two were men of upwards of 28 years of service and none had less than 18 years of departmental work to their credit.

Special
grounds
for selection
of individual
members.

63. Beyond their general academic and professional qualifications each of the regular members had special characteristics which marked him out as peculiarly suitable for a place on the Committee. Thus the Maratha member though a Konkanastha Brahmin by family had lived long in the Deccan and was equally qualified to speak both for the Konkan and the Deccan. He had too made a special study of Marathi orthography. The Kanarese member, likewise a Brahmin by caste, was naturally bilingual and thus represented impartially the Marathi and Kanarese districts of the Southern Division. It had been designed to appoint a Muhammadan to represent Sind but, unfortunately, the Muhammadans best fitted by their position and attainments for the post found themselves unable to accept it. Hence the gentleman finally appointed was a Hindu, but his knowledge of Persian permitted him to realize where necessary the Muhammadan standpoint in matters of diction and sentiment. At the same time his Hinduism enabled the ancient Hindu elements in the vernacular to gain a fair representation. In points of Islamic custom and history he was advised or corrected by the Muhammadan member or by special consultations with the best educated Muhammadans of Sind. As a whole however the Sindhi Mussalmans cannot be characterized as a particularly advanced community. Hence in selecting a Muhammadan representative from the Presidency proper the authorities took a step which enabled them to ensure a combination of up-to-date expert knowledge and experience with a well balanced respect for the authority and traditions of Islam that could not have been otherwise secured. Lastly, the Gujarati member was a man who, having risen from the lower grades of the subordinate educational service, had devoted himself to the study and application of the newer theories and practice of education, especially in their relation to Primary Schools. He had been the disciple and pupil of the late Madhavlal H. Desai, the greatest native educationalist of

his day on this side of India, and had achieved no small measure of success in the execution of his ideas among schools of the Ahmedabad District.

64. As President of the body thus constituted was appointed an English member of the Indian Educational Service who had served as Educational Inspector in Sind and the Central and Northern Divisions and had likewise occupied the post of Professor of English and History at the Presidency College. Heterogeneous as the Committee was, there was wonderfully little friction and the general harmony and zeal that prevailed considerably lightened the President's task and most certainly conduced to the prompt and efficient execution of the Committee's objects. On the other hand, the necessity and advantage of having in control a European educationalist, who did his best to be impartial, was not only obvious as the work proceeded but generously acknowledged by the native members themselves.

65. The formation of a single representative body under one head to deal with the whole question of revision was a very distinct innovation on previous practice. Not only had the four series been separately composed by local Committees but even the previous revisions had been carried out through local agencies at different times and without consultation between the divisions. The result was that the series tended to drift wider and wider apart. The good points of one were ignored by the partisans of another; or, if not ignored, it was only because they were unknown. There being no common basis, and no English versions of the complete set ever having been undertaken, not a soul in the Presidency could boast even a passing acquaintance with, much less an intimate knowledge of the contents of all four series or of the lines on which they had been compiled. Now local patriotism, local colour and the encouragement of local scholarship—these are indeed things excellent enough in their way. But to concede too much to them is not impossible: and such concessions may entail not merely dissipation of energy but also hindrances to efficient organization. Educationally the "watertight compartment" system as applied to these vernacular readers involved a waste of power, barricaded each division against the

Advantages
of a single
Combined
Committee
or separate
local
Committees.

native public was made abundantly clear, from the discussions in the native press on the subject. The Committee's plan not only enabled the greatest amount of work to be achieved in the given time but was also far more consonant with the best Bombay traditions and in particular with the principles laid down by Mr. Hope for the first Gujarati series.

Use of
material
received.

69. It must not be supposed that the Committee refused to incorporate any of the lessons of the existing books. A number were 'lifted' almost bodily and from a large number of others useful material was extracted. Contributors were in fact directed to have free recourse to the old series and where the Committee considered an existing lesson superior to one furnished by a contributor it was unhesitatingly substituted. Nor were translations and adaptations from English bases entirely rejected. Most of the science lessons in Books VI and VII were created out of data furnished in English and the same was the case with the lessons on 'hygiene.' So too lessons on general historical subjects on the Royal Family and on certain ethical matters were vernacular adaptations of English originals supplied by the President. But English was not the only 'base.' In the geographical reading lessons and in those dealing with natural phenomena, birds and animals, common objects, etc., the originals were in Marathi and were rendered more or less freely into the other vernaculars. Lastly whenever a contributor's lesson in any given vernacular seemed preferable to one supplied in another vernacular it was always open to the Committee to adopt it and to get it translated as required.

Reference to
and consult-
ation with
education-
lists and
experts.

70. In addition to its corps of contributors the Committee obtained advice on special points from appropriate experts, scholars and educationalists in the Presidency. Four matters in which such advice was sought and freely received may be more particularly mentioned. The Committee's new primers when completed were submitted in draft form to a group of educationalists in each division and criticism and suggestions invited. When received these were duly taken into consideration and such revision made as seemed desirable. Secondly, to settle the vexed questions raised by the orthographical difficulties inherent in Marathi and Gujarati, conferences

of scholars were convened, and endeavours made to formulate rules which would provide a working basis satisfactory to all parties. Special counsel in this connection was obtained from such eminent scholars as the Honourable Dr. Bhandarkar, C.I.E., the Reverend Dr. Taylor and Mr. G. M. Tripathi. Thirdly, the new Sindhi books as a whole were referred to selected Sindhi authorities both Muhammadan and Hindu for final opinion as to points of sentiment and diction, and many valuable suggestions received from this source were adopted. Lastly, in preparing a scheme of revision for the Modi rural readers the Committee drew up a circular containing questions on which opinions were required and forwarded these to all Collectors in Marathi districts and to the Educational authorities in the Central Provinces in which there is a large Maratha population. The answers received were of great importance in enabling the Committee to arrive at decisions on the general question of the retention of such readers, and as to the lines which revision might take.

Chapter V.—THE NEW READERS.

71. Once the Committee's general course of procedure was determined, it became necessary to scrutinize the existing series in order to decide what subjects and what lessons should be retained. This having been settled, the field would be clear for the consideration of the new subjects which it was wished to introduce. When these had been threshed out, the ground would have been prepared for a uniform scheme for the complete series. Upon this basis the outlines of such a scheme were gradually prepared by the President in consultation with the Committee—'gradually' because the work was necessarily a slow one involving much discussion and reference and many re-adjustments and corrections. It was in accordance with this scheme that lists of lessons and appropriate directions were issued from time to time to the corps of contributors.

72. Allusion has already been made to the need of uniformity. Absolute uniformity however was impossible, and a merely mechanical uniformity would have been futile. It became the Committee's

Preparation
of a uniform
scheme for
the new
Readers.

Meaning of
'Uniformity'
in the four
series.

duty to interpret the word liberally, and in such a way as to permit to each division the exercise of its native genius, while at the same time preserving intact the general organic plan for the combined series. Thus on the one hand a uniform method of classification was adopted throughout, and, subject to the exigencies of publication, a similar number of lessons was appointed for the parallel books in the four series. The number of books in each set was to be the same, and approximately the number of pages in the parallel volumes would tally, though here too the matter was complicated by diversities of terseness in the different languages and by questions of typography. A general standard of length was also determined for the individual lessons in each book. Lastly, within certain limits, the subjects of the lessons were to be similar throughout, book for book. On the other hand it was never insisted that the matter of the lessons in each case should be identical. Under the Committee's general supervision and subject to such editing as that body cared to apply, each contributor was free to treat his subject as he chose. Moreover distinct variations of subject were permitted, not merely where local geographical or historical circumstances dictated them, but also where the general sentiments or conditions of a division rendered such a step advisable. A conspicuous instance of the latter kind may be seen in the higher Sindhi books, where, in default of the biographies of Sindhi poets to correspond to similar biographies in Readers of the other languages, lessons of a general sort have been inserted. Again the Committee did not venture to lay down even the specification for the 'subjects' too dogmatically or with hampering preciseness. Thus in the lists issued to contributors for the higher books items such as the following occurred, "Prose extracts from standard authors such as," etc., etc., followed by a list of works suitable for extraction; "stories of wit or humour from any of the following" (here follows a list of sources recommended); "Legends in prose or verse" to be selected from certain works named. The contributor was informed of the number of such pieces required from him, but his choice was left unrestricted within the limits assigned by the Committee. If his selections were not approved arrangements were made to find others.

It was felt that only in this way could the greatest amount of benefit be derived from the enthusiasm of the contributors, the subjects most appropriate to each nationality be obtained and the most suitable treatment be applied in each case. Thus "Uniformity tempered by local selection" was the Committee's motto. It is possible that their ideal has not been attained, but that the ideal itself and the general methods taken to attain it were, in the conditions, indubitably sound must remain the Committee's most steadfast conviction.

78. The section in which the widest variations occurred was naturally that containing the historical reading lessons. The four divisions being inhabited by distinct nationalities, each possessing and glorying in its own historic past, any hard and fast scheme of unification in respect of this part was out of the question. And not only this. Each division had been permitted to arrange the historical course in its vernacular curriculum to please itself and upon the methods that approved themselves to its own educational authorities. The result was a somewhat striking diversity, to attempt to reconcile which by any general compromise for the four reading series would have been quite fruitless. Hence a separate set of historical lessons was drawn up for each language. Somewhat similar divagations existed in the geographical curricula but they were not so extensive. The President was therefore able to plan out a course of reading lessons in geography and kindred topics which, while not slavishly adhering to the details prescribed for the 'standards' of any particular division, was held by the Committee to be not unsuitable as reading matter for those of all, provision of course being made for the insertion of lessons specially appropriate to each. The lessons on natural phenomena, common objects, etc., were practically the same in general matter for all, though details varied to suit the circumstances of the divisions. Such variation was naturally reduced to a minimum in the lessons on more formally scientific subjects in Books VI and VII. Of the variations in the miscellaneous lessons something has been said above. It is obvious of course that in selecting passages from the vernacular literatures, whether in prose or verse, very considerable latitude

Variations
permitted
by the
scheme.

was to be conceded, if the best writers and their most typical compositions were to be represented. It was also necessary to ensure that each series should contain specimens of the chief metres found in the poetic literature of its language. Under these conditions to have attempted to measure the contributors' tale of bricks with the iron rule of an unbending uniformity would have been absurd, not to mention that it would have defeated the end which the Committee had in view.

Selection of
subject-
matter.
Fundamental
facts to be
considered
in this
connection.

74. That discretion, however, had to be exercised in regard to the subject-matter of such selections is, to all at least who are acquainted with the frank exuberances of Oriental verse, equally obvious. This, however, is a point connected with the larger problem of the selection of matter. In discussing the latter question two or three fundamental facts may well be borne in mind. From these spring the general principles which governed the Bombay Committee's action. Firstly, the matter was required for vernacular speaking orientals, the vast majority of whom would never speak English, and whose teachers also (so far as the primary schools were concerned) would be equally ignorant of that language. Secondly, these orientals, except on the servile and nomadic fringes, were members of an ancient civilization. Not only were their lives ordered for the most part peaceably and decently in accord with immemorial precedent and tradition and the sanctions of great religions, but they too like ourselves were heirs of the wisdom of the ages. On the other hand, the wisdom of the West was a fast opening book, some of the pages of which were fraught with lessons fruitful alike for Eastern and Occidental, while others bore maxims to be digested and applied only in the colder regions and by the more critical peoples of temperate zones. Lastly, here in Bombay was no educational *tabula rasa*. The methods and matter of the older books had created a vogue, which, however necessary to extend or correct, it was neither politic nor feasible to destroy.

Principles
on which
selection
was based.

75. Hence five obligations rested upon the Committee. First to select passages which sprang from and adequately represented the vernaculars of the people. Secondly, to supply matter that was of

a piece with the web of which their daily lives and general experience were woven. Thirdly, not to ignore completely the great achievements and accumulated wisdom of their historic past. Fourthly, to open, in so far as the revelation might prove profitable, the doors of the treasure house of Western civilization. And lastly, to develop, if possible, the lines on which the previous series had won their most notable successes and also to supplement their more obvious deficiencies.

76. The ideal of Hope's series had been to combine interest with instruction. But fifty years ago it was too often assumed that what *did* interest 'grownups' should *ipso facto* interest young children. And in matters scholastic interest was not held to include amusement, since to amuse was scarcely compatible with edification. But the Committee has considered that some lighter pieces may legitimately have a place in the text books. A monotonous insistence upon the moral aspect of all the subjects treated in a school text book tends to defeat its own object.

Interesting
and
amusing
matter.

77. Even so, the moral side has not been neglected. In the earlier books *stories* with a moral tendency predominate, while their place is gradually taken in the higher by *direct* moral lessons advocating and illustrating uprightness in points of practical conduct. And in all stories the Committee's aim has been to palliate nothing ignoble and to magnify nothing that good men of whatever creed would deem unworthy of praise. More particularly has care been exercised in the selection of legends and fairy tales and myths. How far these ought to be taught at all to children has been a moot question in Europe from the days of Plato downwards. Modern times indeed have answered the question with a distinct affirmative, but their answer is conditional upon a drastic expurgation of the myths taught. However, in the West the problem is little more than academic, and there is no possibility of confusing the older mythologies with Religion. Not so in the East, where the myth is still informed with vital force, and can propagate its kind with undiminished vigour. Here still the part is often greater than the whole, and mythology identifies itself with Religion and works wonders in its name. Hence the question

Moral,
mythical
and
religious
matter.

becomes a very practical and a very difficult one. To omit in a national series all reference to the creeds in which the people for whom it is written believe would be as wrong-headed as it would be unpopular. The solution seems to be that as regards the introduction of such stories "*commendat rarior usus*." Mythical tales if inserted should deal with the gods rather as historic or legendary personalities than as '*praesentia et praevenientia numina*'; their superhuman activities should not be presented as facts or verities a belief in which is essential for the faithful: lastly, the stories should involve no setting forth of dogma or sectarian doctrine and still less any depreciation of or attack upon other faiths. Guided by these principles, the Committee has not shrunk from inserting tales and passages containing references to the mythology and the beliefs of the people. To the charge that all these qualifications deprive the scholars of a God in any real sense, the answer is that direct lessons have been specially included which treat of God and the Divine attributes in a non-concrete but simple fashion, and so as to offend, it is hoped, the truly pious of no denomination.

78. But it is not only on these lines that attempts to improve upon the older books have been made. Recently a tendency had arisen to disparage or even to exclude historical lessons, apparently because it was considered that the vernacular histories sanctioned by the Department gave all that was necessary and also because it was contended that these lessons were difficult and uninteresting. Both reasons were unsatisfactory, and the loss of historical matter was a real detriment. The so-called '*histories*' were either compilations of the most jejune description or translations of English works, difficult both in language and idea for vernacular pupils. Though the old historical reading lessons may have suffered from the latter fault, at least they were a step in the right direction. To excise them was to betray a want of appreciation of the enormous practical importance of history as an educational factor. The Committee determined to insert reading lessons dealing particularly with the history of each division, the Mogul Empire and the British rule, as well as others, giving some account of the earliest conditions of the country and its peoples, and also sketches of certain of the great personalities who have made it famous. Thus Alexander and Asoka, 'Sultan

Mahmud of Ghazni and Prithvi Raja, Adinath and Gautama Buddha, Siddharaj and Ahmedshah of Ahmedabad, Karanghelo of Anhilwada and Krishnaraya of Vijayanagar, Akbar and Aurangzib, Malik Amber and Shivaji, Basava and Nana Fadnavis, Kalidas and Bhaskaracharya, Chhand Bibi and Aholyabai are or ought to be still names of power in this Western Presidency, and their stories are as fully charged with romance or interest as those of the heroes of any European Valhalla. To write them down worthily in the vernacular and so that they shall appeal to and be understood of the youthful reader is indeed a difficult task, and most of all for the native scholar troubled with many details, and with little eye for the dramatic or the picturesque. That the Committee's versions fall painfully short of the ideal in many instances is only too manifest. But at least there has been no shirking of the difficulty and no decree *ex cathedra* that "historical lessons are useless and difficult and may be dropped." Peradventure vernacular writers, as they begin to grasp the drift of the Committee's intent, and to disabuse themselves of the idea that history is a meaningless jumble of tiresome dates and dreary details, may be able hereafter to improve upon the specimens procured by the Committee. One caution alone remains to be added. The aims of lessons of this kind, apart from their general objects of interest and instruction, should be not political, but ethical. In them it is the duty of the educationalist impartially to hold up ensamples of conduct for guidance and warning, not to disseminate a partisan propaganda. Detailed points of current politics and the exercise of what may be termed political logic, whether inductive or deductive, should be left unessayed. On the other hand, easy lessons on 'citizenship,' the rights of the state and the individual, etc., should be provided in the highest books, and a steadfast spirit of simple loyalty should be implicitly cultivated.

79. In this last respect more can be done explicitly through the medium of reading lessons in geography, especially those which deal with the British Empire in general, and the British Isles and Colonies in particular. Such lessons, naturally, if they are to have their fullest effect, must be reserved for the latter part of the

Reading
matter in
'political'
geography.

course, but in any case they seem essential. They are useful too in another way, since they take the native inhabitant of India out of the narrow compass of his own native ideals and experience and teach him the moral and material greatness of those other countries with which the destiny of his own is now irrevocably united. But this is not enough. In order to enable him to realize his place in the world sketches of those of the great European nations that count or have counted as Asiatic powers (*e.g.*, the Portuguese and Dutch, France, Russia and Turkey) as well as of the chief native kingdoms of Asia are desirable. The treatment may be historical or geographical or a mixture of both, but special care should be taken to bring out the national characteristics of the people concerned and, where necessary, to draw instructive comparisons and contrasts between such countries and India. It is on these lines that the reading lessons in 'political geography' as it is sometimes called, though the term is too narrow, have been designed for the higher books in the series. In the lower readers the lessons start from the pupil's immediate surroundings, his school, his village, his taluka and district, and carry him up through the Division and the Presidency to India as a whole. In this way he ascends the whole gamut of Indian institutions and receives, it is hoped, some impression not too blurred of the organization of which he is not an unconsidered unit.

Elements
of World
History.

80. But it is necessary to project the more advanced scholar's mind not merely spatially but also temporally beyond the boundaries of his country's greatness and renown. He must learn that, honourable and ancient as is her past, other nations too have flourished, as honourable and still more ancient, and that the debt which the world owes to some of them far exceeds all that it has ever received or can receive from India. Not only should the ascent of man from the brute stage to the possession of arts and laws be depicted and his distribution racially over the earth be briefly indicated, but Egypt and Accad, Assyria, Phoenicia and Persia, Greece and Rome, these should be something other than mere words to him. Perished dynasties, the dates of by-gone battles, the sites of vanished cities, with these things and others like them the mind need not be

stored. What is essential for him is to realize first that each of these nations has in some way or other helped or hindered the march of civilization, secondly what was the main contribution or set-back received from each, and lastly that the march though devious and interrupted has been a progress after all. No better antidote for the self-concentred or for barren intellectual pride, can be imagined. Islam, thanks to its origin and growth, has ever admitted an ample range in its historical perspective, but the receipt is not without virtue even in its case. Lastly the main links in the long chain which binds the modern with the ancient ages should not be wholly forgotten. The birth of Christianity under the Roman Empire, the rise and preaching of Mahomed, the Venetians and their sea-faring, the discoveries of Columbus, the voyage of Vasco da Gama and the coming of the English to Surat all have their interest and importance for a lad born and bred in the West of India. If a full and separate exposition of each may not be possible or desirable, room at least can always be found in an appropriate context for a stimulating reference or a luminous allusion. In conformity then with these principles the Committee included in their higher books a minimum of what may be called the elements of World History.

81. It should not be supposed however that the humanistic side of education was solely or predominantly represented. Nature and Nature's laws have received due attention in lessons that deal with birds and beasts and flowers as well in others that treat of the human body and its functions, and the conditions of healthy living, or of the inanimate phenomena of the earth and sky, or of the commoner objects of daily life. The treatment is progressive. At first the more familiar plants and animals are selected and dealt with from an external, general and simple standpoint. Mere description is avoided and efforts are made to awake the child's sense of observation and arouse his individual interest. Next, plants or animals are selected as typical of classes, and the kinship between them and other species is emphasized and illustrated. The style of treatment preferred is still the narrative or the *quasi-dramatic* or the conversational. Later, the conditions of structure and growth and the

Reading
matter for
'Nature
Study,'
'Object
lessons' and
Scientific
subjects, etc.

processes of reproduction in plant life are examined and the children are led on to realize that a dim borderland exists which is claimed by both the animal and vegetable kingdoms and in which lurk many of the forms most dangerous to human life. So, in the later stages, with animals; some of the laws which express their life history and development are illustrated and the relationship that subsists between them and man is suggested. In dealing with phenomena and natural objects the method is the same. The more usual and striking are taken first and dealt with in a simple concrete manner. Gradually the scholars are led on to less obvious ones and to the realization of laws of connection. Eventually without formalization or the use of scientific classifications or nomenclature, the substratum is laid of what may later develop into various departments of scientific knowledge and be labelled physiography, geology, botany, 'natural science,' astronomy and the like. In Books VI and VII the first steps to a more definitely scientific treatment of some of these subjects are taken. The general development of the courses without being 'concentric' in any strict sense has aimed at a regular expansion of detail in the treatment of each subject and has thus entailed a certain amount of purposeful repetition by which it is hoped that the knowledge acquired may be driven home. Not being strictly 'object lessons,' but passages for reading and exposition, intended to reinforce and supplement the practical work in nature-study or science, these lessons contain no "hints for teachers" or "directions for experiments," but experiments and observations are suggested and described where they naturally occur in the body of the lesson. Such it is assumed will be attempted by masters and pupils in the time appointed for the practical lessons. Lastly, under this head may be briefly mentioned those lessons which, starting with simple accounts of or stories about common domestic articles, utensils, clothing, etc. gradually develop in higher books into descriptions of the processes of manufacture or preparation and of their concomitants, and thus eventually dovetail into others which may be termed 'economical' and deal with the broader and simpler problems of trade and industry.

82. As regards the qualitative graduation of all this subject-matter, something has been indicated above. More precise details can be gathered from a study of the detailed synopsis in English drawn up for the combined series. The general lines were however governed by existing departmental regulations specifying the curricula for the various primary standards. Thus the first book is limited to simple stories and poetry of a general or moral kind plus equally simple lessons dealing with common natural objects and phenomena, animals, plants, domestic articles, etc. In Book II in addition to these classes of lessons, another, the geographical, is introduced, in accordance with the regulations for Standard II. In the fourth Book for the first time come definite historical lessons to fit the Departmental schemes for the fourth standard in the various divisions. For a similar reason the more formal science lessons of Books VI and VII succeed the 'nature study' and 'object lesson' reading passages of the earlier books. Again in the general section lessons on more abstract topics and employing less concrete methods are reserved for the highest books, as too are vernacular extracts selected for their style, and passages from the vernacular versions of Sanskrit drama, or from the more Sanskritized vernacular poets. In addition to the natural qualitative graduation a quantitative one has also been adopted in order to proportion approximately the length of each lesson to the capacities of the scholars and to the time available for reading, and that of the books to the amount of the year's work required from the classes. The table given below supplies the details of this graduation :—

Graduation
of matter
and subjects.

(a) PRIMERS TO INCLUDE 32 PAGES EACH					
(b)	Book.	Lessons.	Pages per lesson.	Total pages excluding pictures, indices, etc.	Final total of pages.
	I	(About) 50	(About) $1\frac{1}{2}$	75	96
	II	(Do.) 60	(Do.) $1\frac{1}{2}$	105	120
	III	(Do.) 75	(Do.) 2	150	176
	IV	(Do.) 99	(Do.) 2	198	224
	V	(Do.) 98	(Do.) $2\frac{1}{2}$	220	256
	VI	(Do.) 98	(Do.) $2\frac{1}{2}$	245	288
	VII	(Do.) 98	(Do.) $2\frac{1}{2}$	270	320

N. B.—The above figures were subject to alteration in accordance with the exigencies of publication.

Classification
of subject-
matter in
each book.

83. Finally the books were arranged in sections as follows :—(1) general or miscellaneous lessons including literary, moral, mythical, humorous, economic, hygienic and general historical subjects : (2) geographical and Indian historical matter, the former including physiographical as well as 'political' geography : (3) lessons on natural objects, and phenomena, animals, simple physiology, simple facts connected with light, heat, steam, electricity, domestic articles, products, manufactures, etc., or (in Books VI and VII) science lessons. The object of this classification was to enable teachers the better to understand the grouping and graduation of the subjects that had been selected for the books and so to help them to correlate these lessons better with the other details of the curricula than would have been the case if the subjects had been interspersed among each other more or less at random, as was the case with the old books. Each section thus became the equivalent of a separate and special reader and the plurality of readers which is in vogue in European and American schools found a cheaper and quite as effective counterpart more suitable for the conditions of our schools. The danger that idle or apathetic teachers might force a class to plod straight through the various sections 'end on' without regard to judicious selection or correlation was guarded against by specially conveyed instructions.

General
objects of
the series.

84. The four entire series will supply a complete course of vernacular reading for the higher varieties of primary boys' schools in the Presidency, and useful matter also for junior normal students in the male and female Training Colleges. Portions of them will be available for girls' schools and the inferior rank of boys' schools, as well as for the vernacular work in Anglo-Vernacular schools. Every effort has been made by the Committee to render them comprehensive, practical and up-to-date, and to mingle the 'utile' with the 'dulce' in apt proportion. How far they have been successful time must prove.

Chapter VI.—THE TEACHING OF THE ALPHABET.

85. How to teach young children their letters has long been an educational crux and nowhere more so than in English in which

the symbols have now no consistent relation with the sounds. The problem is the more complicated inasmuch as children have to be taught not merely to recognize the symbols visually, whether singly or combined in words and sentences, but also to commit their forms to memory in such a way as to be able to reproduce them manually either in combination or as detached letters. That is to say, young pupils must learn not only to read but to write. A good deal of controversy has wasted itself over the question how far the former must precede the latter. Obviously a child must learn to recognize a letter properly before he can reproduce it effectively himself, but equally obviously efforts at reproduction will impress upon him the shape of the letter he is trying to make and thereby enable him the sooner to recognize it promptly whenever he meets it. Reading and writing then are manifestly cor-relatives and the desiderandum is to supply a method by which the two can be in a manner taught *pari passu* and economy of energy and time thereby secured. One of the most fatal and most common educational blunders at the earlier stages is to divorce the two, and, while ranking them as unconnected subjects, to assign different hours, with inconsistent methods, for the instruction they entail.

The general problem.

86. Intricate as the problem is, it is sometimes rendered more so by the introduction of a question which, though not wholly foreign to the points at issue, is certainly not indissolubly bound up with them, that is, the question of sound-production, or pronunciation. It is indeed the duty of a teacher to guard against and to correct errors of pronunciation, and suitable opportunities for this office often occur during reading lessons and also even in teaching the letters. But to assert that the latter task involves instruction in the whole process of enunciation as a preliminary and that the methods adopted in it are to be exclusively dominated by considerations important in connection with scientific phonetics but not of supreme value, at this stage, educationally, is to misunderstand and to misrepresent the work which our teachers have to perform. They are not required to teach their pupils to speak: that faculty has been acquired through nature and the home environment by the

Enunciation and the Bombay Infant.

age of five, when the 'infant' is first received into our schools. What remains, in this regard, for the school-master is to correct defects. To teach the 'infants' to read and write is in itself quite sufficiently difficult a business and one that calls for all the ingenuity and resources at his command. To misdirect his energies to irrelevant matters, and to tie his hands by enforcing submission to prehistoric methods and traditional forms, neither of which were devised originally with any appreciation of the idiosyncrasies and needs of the child mind, is to handicap his efforts and to sacrifice the pupil to a fetich.

The Sanskrit alphabets and the traditional arrangement of letters in them.)

87. In what are commonly called the Sanskrit alphabets the letters are usually arranged in a traditional order based upon certain phonetic rules which connect or distinguish the various sounds represented by the symbols. Phonetically the principles of classification are sound enough and the classification itself is of considerable use to grammarians and etymologists. It has not however (and was never meant to have) the slightest relation to the *forms* of the symbols; still less was its order intended to indicate the order in which these forms could most easily be recognized or reproduced by young children. Nor does it even represent any natural order in which the pronunciation of the sounds is actually acquired by the young human animal, or any graduation of the sounds in respect of difficulty of pronunciation. Lastly excellent and consistent as is the identification of particular sounds by particular symbols, the alphabet, at least in the vernaculars, is by no means perfect. Thus both in Marathi and Gujarati the same symbol in certain cases denotes divergent sounds, while, particularly in Gujarati, instances occur of familiar vernacular sounds which have no distinctive symbol of their own. Superfluous letters and compounds also are not uncommon and add considerably to the difficulty of the learner. There remain lastly certain English sounds for which Sanskrit and the vernaculars have no equivalents and consequently no symbols, but which have to be taken into consideration in so far as English words have been incorporated into the vernaculars.

88. Hence as an educational 'organ' in the training of the infant Hindu mind, a complete Sanskrit alphabet in its traditional order is not merely ineffective, but liable to become a dangerous stumbling block. Educationally the evils of a method of instruction based solely upon the ancestral system are glaring, and lie at the bottom of much that is radically unsound in Indian education. There is little or no scope for intelligent teaching, for with the traditional order went a traditional method of instruction, the main feature of which was a monotonous and meaningless repetition. Rote work and verbal memorization to the exclusion of anything more fruitful were the natural results. The children were kept for long periods struggling with interminable lists of syllables and single words, and the ultimate plunge into connected sense only came after the child's faculties of apprehension had been dulled and chilled with a continual douche of what was practically little better than gibberish. Of recent years something had been done to minimize the evils and to add more interest and brightness to the work. But so long as the old order was allowed to stand unchallenged and unmodified, no radical improvement was possible, for under it nothing but a rote system was practicable.

Defects of the traditional system from the educational point of view.

89. Nobody perceived this earlier or more clearly than Sir T. C. Hope. Not only did he throw overboard at one cast the whole traditional system and order, but he went further and disputed the propriety of beginning with letters as such at all. It is particularly interesting to note that Sir T. Hope did not arrive at his conclusions suddenly or capriciously. In an earlier draft of his great scheme we find that he has not advanced so far as to discard the alphabetic system altogether. He there proposes to begin his first book with the vowels and simple consonants (accompanied by woodcuts of animals and articles the names of which begin with the particular letters), then to proceed to numerals and the Barakhadis of the simple consonants, after which were to follow short sentences of monosyllabic words. "Sentences" he adds "are preferable to strings of unmeaning words." The teaching of the compound letters, which had hitherto ensued immediately after the Barakhadis, and before reading proper began, he would defer to the second book

Sir T. Hope's Reforms and his "Look and Say" method.

and then deal with these troublesome adjuncts to the alphabet by sprinkling the more usual ones over the individual reading lessons and getting the pupils so to say to take them in their stride. Such were his ideas in March 1857. But a year of effort on these lines appears to have convinced him that they were unsatisfactory. Far too great an opening was still left for rote work, the temptation to insert "strings of unmeaning words" was still too powerful and the introduction of sentences was too long deferred. He had moreover in the meanwhile come across Symons' book on the 'Look and Say' method. Hence by November 1858 he had made up his mind that the right plan was "to abandon the teaching of the alphabet entirely." He therefore recast the first part of his general plan and sketched the outlines of a first book in which the old analytic-synthetic method was superseded by a synthetic-analytical one. That is to say, instead of sorting out the elements of words and presenting them separately to the pupil in the hope of inducing him eventually to recombine them, Sir T. Hope proposed to show the child at first nothing but whole words, and after he had learnt to recognize them in their integrity, to teach him to decompose them into their elements, which he was afterwards to reunite first in the old and later in new forms. The words were to be very simple and quite familiar and from the first were to be presented in short sentences. The pupil was thus to be imbued from the earliest stage with the idea that sound, meaning and form were to be connected and that he was expected to apprehend them all simultaneously.

General
objections to
the "Look
and Say"
method.

90. There are many objections to the unmitigated 'Look and Say' method and probably few practical teachers would now venture to recommend it unreservedly for general use. It expects too much of both the average pupil and the average teacher, and stimulates them to drain in a few big gulps what at first can only be drunk with advantage in sips, a practice which culminates in mental dyspepsia and an inability to assimilate the harder pabulum that future years will present. Under it writing must necessarily take a very secondary place, and the child thereby is to a certain extent deprived of one of the best means for studying and recognizing in detail the form of the

symbols placed before him. A further result is that there is less opportunity of correlating his reading and writing with other manual and visual exercises or games. Moreover with any but very attentive children or those whose powers of observation are highly trained the method is liable to lead to inaccuracy in spelling and to badly formed letters in writing. Lastly the change is too great and too sudden for men brought up in the old alphabetic system, and, unless teachers are thoroughly drilled in the method and understand its limitations, they are only too likely to apply it superficially and mechanically. The last state of the learner is in that case parlous indeed. For all these reasons the method never really gained acceptance in this Presidency, even in Gujarat. Vernacular teachers in the latter province appear to have deliberately turned their backs on Sir T. Hope's reform and to have supplemented his first book by "a crop of spelling books of the most antiquated character" (*vide* Report of the Text-Books Examination Committee of 1873-74). In these the traditional alphabet in its pristine order and with all the details of the syllabarium was the main characteristic. As they were introduced into the infants' standard (where reading was begun) and 'the Hope first reader' was relegated to the first standard (the class *above* 'the infants') as a mere reading book the stultification of his intentions was complete. Men like Mr. Madhavlal H. Desai undoubtedly appreciated Sir T. Hope's views but so long as the Departmental curricula failed to enforce them and so long as the vernacular masters were not definitely trained up to them, they survived merely as an interesting educational 'sport.'

Failure of
Sir T. Hope's
reform.

91. *Longis intervallis* a few meek attempts at improvement upon the old plan succeeded Sir T. Hope's more daring innovation. But, lacking authority, they were usually too diffident and apologetic to make much impression. Two or three of the more notable may be briefly mentioned, *viz.*, the (Marathi) 'Vachanpathmala' by Mr. V. M. Thatte (1890), 'a Marathi Infants' Primer,' published by Pandita Ramabai in 1892, a Marathi Infant Primer issued by the Christian Literary Society in 1902 and a Kanarese primer by Mr. S. Hari Har Aiyar (1903). In these methods more or less approximating to those adopted by the Committee were

Later efforts
at reform.

followed. The practice in schools moreover was gradually weakening the grip of the old system. Pupils were no longer required to repeat the alphabet and its 'barakhadis' off by heart and straight on end. Nay, callous inspectors unsympathetic with ancient methods and ideals even insisted on 'dodging' and requiring the infants to identify letters singly or in any order. Finally the Departmental instructions issued to vernacular teachers in 1902 definitely stated that "it is not necessary to teach the letters in the conventional order set out in grammars and alphabet charts. It will be more convenient to take them in groups in accordance with the elements of their configuration, so that the simple forms may precede the more complex."

92. But it is necessary to explore the general conditions of the problem in India somewhat more deeply, and above all to realize as precisely as possible the special limitations of the Indian mind. That in power and quality the greatest brains of to-day are not the equals of the great brains of the past, is probably true. The total brain-power of the world has no doubt increased in the course of ages, but the average increase per individual is certainly not astonishingly large or rapid. A growing complexity in environment if balanced by the transmission of an accumulating experience will not necessarily make for superiority in the general quality of the individual brain. What however must continue to develop under such circumstances is adaptability to the increased complexities of the surroundings. From this comes the power to turn to advantage and improve upon the knowledge handed down by our ancestors. The result is a further accumulation of profitable experience. This process we label progress and upon the strength of it speciously boast ourselves as better than our fathers. For a thousand years and more this accumulation has been proceeding in the West, at a somewhat irregular rate perhaps, but still never actually ceasing. With it the environment has grown correspondingly more complex, and adaptability to that environment has been constantly developing at a speed which tends to increase under the interaction of the other factors with each other and itself. Not so in the East. Here for over a thousand years the accumulation of

Some
fundamentals
of the
problem in
India.

fresh and profitable experience has been practically at a stand-still. Consequently the general environment of the species and of the individual in the Orient has remained pretty much what it was in the days of our own Egbert or Alfred. Their adaptability to changing conditions has manifestly diminished, and not only this but even the very tendency towards adaptation has been in danger of disappearance. Hence while the Oriental is not without experience of a certain complexity, and while in his own *milieu* he can be wise enough, his wisdom is not the wisdom of the West nor can he readily accommodate himself to Occidental conditions and ideas. But this does not mean that he is not as clever a man as any Westerner or that the intensity of his brain power is any whit inferior. He has not so much experience of the same sort, and his own experience is a long obsolete instrument—that is all.

93. The moral of this is that the Indian infant, backward though he be in a sense, and born into a less variable world than his European compeer, nevertheless owing to the greater stability and less complexity of his environment can react more promptly and surely to it than the European child does to his. In other words the former is often precocious as compared with the latter. When at the age of five he is caught and caged in the infants' class of the local school, under the hands of a capable teacher who understands his idiosyncrasies, he will develop surprisingly, especially as, unlike most English children, he has no rooted and hereditary dislike to 'learning' as such. Nor does he come to school with an altogether vacant mind. The songs and rhymes of his mother and grandmother, the sayings (good and bad) of the neighbours, the general gossip of the family, his father's comments on men and things have all trickled in a thin but ceaseless stream over his receptive apprehension and have left quite an appreciable sediment. He is aware of holidays and festivals, has taken his part in ceremonials and, poor as he nearly always is, has not lacked for simple toys, and sweetmeats and the cruder pleasures of existence. Last but not least his has been no spoon-fed, cloistered nursery career: he knows something of the hardships

The Indian
infant.

of life and something too of its physical fundamental facts. Perhaps the largest portion of his 'knowledge' has been gained through his ears. Pictures, whether in books or advertisements, come to him few and far between; in the village there is little to see and he is too small to be allowed to wander far afield. Of course his little dark eyes take in a fair proportion of the rural or urban scenes around him but it cannot be said that he is trained to be observant or that much of what he sees is explained to him. What he knows, he has learnt by hearsay and conversation and by "putting two and two together."

Deductions
from the
fundamental
facts.

21. Such being the data, the procedure indicated would seem to be to take advantage of his knowledge and capacities and to supply deficiencies. The power of speech and the comprehension of simple familiar language may be taken for granted. The start must be made from the sensible facts of homelife and its surroundings, but we need not limit ourselves to them. He hears of things that do not fall within his personal experience: he hears too and even uses names and words which have for him no concrete equivalents and which he only vaguely understands: he has got as far, perhaps, as the simplest moral generalizations. Hence there is no need to restrict ourselves to the names of sensible things only, or to the narrow bounds of the family circle. What is essential is to help his realization of the various things of which he hears and to train the faculty of observing what he sees. This can be effected most conveniently through pictures, specimens and models, etc. Such then are a *sine quâ non*. But the true test of observation is the power to reproduce what is observed. With visual insight therefore must be cultivated the power of manual reproduction, the germs of which exist in the innate faculty of imitation and have been to some extent exercised in his own childish games. Lastly, if there are any sounds in the articulation of which he is inexpert, he must be practised in these until he enunciates them aright. In this education his 'Primer' must be the main 'organon.' It should therefore contain as many pictures (coloured for preference) as possible, furnish him not only with the names of things he already knows, but

with some of which he has no direct knowledge, and afford ample opportunity for the cultivation of observation and for manual reproduction of what is observed. It should deal with the child as an intelligent being, not as a receptacle for words or abstract forms or syllables. To this end sentences, simple but not unmeaning, should be introduced as early as possible, mere lists of words being avoided, and the sentences should gradually lead up to connected conversations and stories within the scope of the child's comprehension. Finally its authors should realize that the initial problem is to teach not sounds but symbols and should endeavour to expedite the acquisition of the latter by all the means available. At the same time they will not lose sight of the necessity of correcting defective enunciation, and will remember the desirability of utilizing what is good in the ancestral systems and of not breaking too abruptly with Oriental traditions.

95. Having these facts and principles in view the Committee constructed their primers on one general plan which, without departing so widely as Sir T. Hope's had done from the old alphabetic system, nevertheless considerably modified it and rendered it more applicable to modern methods of education. It adhered at the beginning to the old analytic-synthetic method, since it presented individual letters for study, but these letters were presented in small groups according to similarity of configuration, the easier being given first. This method was in fact the one foreshadowed in the Departmental Instructions to Teachers and advocated by Dr. John Murdoch, the veteran Madras educationalist. But the letters were not presented alone. By the side of each was placed what is called "a sectional letter," that is one in which the distinct component parts are separately represented yet in such a way as to enable the eye to grasp the fact that the distinct sections do make up the complete letter. It was also found that these elements could all be reduced to a few simple common forms, consisting of circles, semi-circles, arcs, horizontal and vertical lines, etc. These abstract elemental forms were given together in a diagrammatic figure for the teacher's benefit on the first page and he was advised to procure pieces of wire, sticks, etc., of corresponding shapes and with them to practise his class in imitating

The lines
of the
Committee's
primers.

the forms of the letters, adopting both analytic and synthetic methods in each case. On the side opposite to the 'sectional' form each letter was to be accompanied by a picture and by the name of a familiar object which began with the particular letter. In these details hints were taken from Sir T. Hope's earlier plan of 1857 and from the Ravi Varma Marathi Primer. At the foot of each group were given in combination, so as to form words and sentences, the letters composing the group or occurring in previous groups. It was also impressed on the teacher that the symbols were to be reproduced in drawing or writing as well as recognized visually. Their distribution in groups according to similarity of form would facilitate both recognition and reproduction. The groups were not to be learnt off by rote, and the teacher was not to limit himself to the words printed below them but could suggest others and practise the class in the simplest exercises of word and sentence building with the data provided and such other suitable material as he might be able to invent. The words and sentences were carefully graduated in length and difficulty and were made to lead up to short stories. Short poems suitable for young children to recite were also included : in vernacular poetry it is not always easy to select pieces free from difficult words and the *reading* of such pieces was not to be insisted upon. Thus the primer as a whole was to serve a double purpose, *i.e.*, it was to be an infant reader as well as a mere alphabet book. That the Committee abandoned the traditional phonetic classification of the letters at the beginning of its book was due to a lively *sense* and bitter experience of the hindrances caused by this classification and the rote system which depended upon it. But they were not insensible to its merits and at a later stage in the primers, after the groups of symbols had been learnt, the complete alphabet in its old order was given so as to allow the teacher if necessary the opportunity of enforcing upon his pupils the phonetic value of the symbols and of correcting errors in enunciation. It was specially intimated that this alphabet was not to be made a pretext for re-introducing the old rote work and syllabic memorization. In order to facilitate the construction of sentences it had been found necessary to introduce the elements of Barakhadi incidentally at an early

stage, but except for a few typical 'Barakhadis' given later, the manifold combinations and permutations of the syllabarium were omitted. Conjunct consonants were deferred to a higher book, except in the Kanarese Primer where the exigencies of the language necessitated the introduction of a few in the later lessons.

96. The Committee's plan, aiming at concurrent instruction in reading and writing, was a general one applicable to the four vernaculars, but it will be readily understood that linguistic divergences prevented the details of the primers being uniform or the subject-matter identical. The easiest to construct was the Gujarati on account of the many common monosyllabic and disyllabic forms in that language. Perhaps the most difficult was the Sindhi. The trouble mainly arose from the necessity of representing the four forms of each of the fifty-one letters, *viz.*, the general or abstract form, and the initial, medial and terminal forms. There is not always a vast difference between them and it is not very hard to trace the development of the abstract letter into (say) the medial under the necessities of cursive writing. But on the other hand there is often (especially to beginners) scarcely any resemblance between some of the forms of the same letter. Consequently it does not appear right to do as was done in the later first Sindhi book, *i.e.*, deal with the abstract forms apart from the others and leave the latter to be taken incidentally with vowel combinations. Hence the Committee determined to give the forms in detail as had been done in the earliest Sindhi primer issued by the Department and to practise the pupil in their combinations through words and sentences and not, as previously, by means of a syllabarium arranged in imitation of the Sanskrit Barakhadis. The latter device appears to have originated with Sindhi Hindus acquainted with Sanskrit vernacular syllabaria and is quite unnecessary in a non-syllabic script derived from the Arabic, and having no affinities with the Sanskrit. Similarly the order of the Sindhi alphabet is totally different from that of purely Hindu vernaculars, and more akin to that of European characters: there are also several letters not occurring in Persian, Urdu, or Arabic. Thus the Committee found itself less hampered by traditional authority or analogy in rearranging the letters by

Variation in the primers especially in regard to the Sindhi.

groups to suit its general plan, but on the other hand was obliged to increase the number of groups and examples in order to meet the much larger number of symbols involved. Otherwise the Sindhi primer corresponded with the rest.

Chapter VII.—BOOKS I TO IV (INCLUSIVE) IN THE READING SERIES.

97. In Chapter V something has been said generally as regards the reading matter in the boys' series. In this and in the succeeding chapter it is proposed to give a few details about the individual lessons in the books, and to illustrate their special features and continuity.

98. The first book falls into two sections only. Of these, the miscellaneous contains thirty, the second section twenty lessons. The former include simple moral stories on such subjects as 'Unselfishness,' 'Kindness to Animals,' 'Charity,' 'Speaking the truth.' Others deal with the child's surroundings, at home and at school, with his relatives and the terms for their degrees of relationship, with the respect that is to be shown to elders, and the love and obedience due to a mother, children's dress and the necessity of cleanliness and neatness are touched upon in two more. Then there are lessons on holidays, domestic festivities and games, together with four or five

NOTE.—The contents of the Marathi primer are given below as being generally typical:—

Inside of first page of cover—'Instructions to Teachers.'

PART I.

Page 1.—The elements of the letters in diagrammatic form.

Pages 2—12 (inclusive).—Letter groups, with words and short sentences.

Page 13.—The Alphabet in its traditional order.

Page 14.—Action song dealing with the Alphabet.

PART II.

Pages 15 to 25 (inclusive).—Combinations of the vowel sounds, anuvras, etc., with certain consonants, in groups—words and sentences illustrate each group.

Page 25.—Four lines of poetry—'God the protector.'

Page 25.—Some typical specimens of the old Barakhadis.

Page 26 to page 32 (inclusive).—Reading lessons—on the numerals, (illustrated from the members of the body, animals, common articles, etc.) simple colours, a parrot, a cow. On the inside of the last page of the cover are verses for recitation on 'The Cow,' 'Good children' and 'Prayer to God.'

well-known fables (*e.g.*, the boys and the frogs, the shepherd boy and the wolf) and two or three fairy tales or their equivalents. Lastly, there are lessons on the days of the week and on a special season of the year, *e.g.*, harvest. Poetry is provided for in six pieces, one of which extols God's goodness and greatness. A reference to the synopsis will show the exact arrangement of these lessons, by which, where possible, connected subjects are grouped together. In the second section natural phenomena and common objects are dealt with. The former start with some of the most obvious yet striking, *e.g.*, 'The sky and what we see in it' and 'Water and Rain.' Thence we descend to the substance of the earth, and have three lessons, dealing with 'Clods, sand and stones,' 'Clay and its products' (*e.g.*, pots and tiles) and 'Common metals.' The last lead on to 'Current money' and 'An axe and needle.' The next five lessons are about the vegetable world. They include lessons on a visit to a garden and on trees, plants and creepers in general and the mango fruit in particular. A tree, a creeper and a plant respectively are described in general terms, their distinctive features mentioned and instances quoted. All technical scientific details are carefully excluded. Then we pass on to animals: very common ones are selected, their general appearance described and comparisons made between them (*e.g.*, the buffalo and cow, the sheep and goat). With these goes a lesson on milk. After beasts come birds generally and the parrot and crow in particular. The list winds up with lessons on Secondary Colours (Primary are given in the Primer) and on a simple article of home furniture, *e.g.*, a child's cot.

99. In Book II geography is introduced; we thus get thirty-five miscellaneous lessons, twenty on natural phenomena, etc., and five on geographical subjects. The subjects of the first section are the same in general character as those of Book I. The lesson on the days of the week is succeeded by one on "The seasons, and the months of the year." There are five poetical pieces of about twelve to twenty-five lines each and also several shorter pieces. In the second section, the natural phenomena selected are 'Morning and Evening' (their most simple characteristics and conditions only), 'Air and Wind.' The 'Natural Objects' are chalk and copper and from the latter we

Boys' Series
Book II—
contents.

advance to copper utensils and to brass with brass utensils. The 'Vegetable' subjects include 'Grass and grasses,' 'Rice,' 'Sugar-cane.' These entail the 'Plough and ploughman,' and 'Cooked rice and bread.' Of animate creatures we have 'The bee' (and its products), 'Ducks and hens,' 'The sparrow' and 'The horse and his relations.' From animals we pass on to elementary physiology for children, the chief external parts of the human body and the senses forming the subject of the next two lessons. Only their general characteristics and most obvious purposes are dwelt upon. The reading lessons in geography are made as interesting as possible and are couched at this stage in the form of narratives or dramatic conversations. The first one, "The points of direction in relation to the Sun," seeks to fix a child's notions of position and to show him practically how we may determine the relation of the four quarters. The second takes the school and shows how a plan is made, with it as an example. Incidentally the difference between a plan and a picture is brought out. The next gives the plan (or map) of a typical village: the fourth takes the child on an imaginary excursion in the neighbourhood of such a village and illustrates terms of scenery (*e.g.*, 'hill,' 'river,' etc.). The last deals with the chief officials usually found in a village. In each lesson the details are varied to suit the division.

100. Book III develops the lines of Book II without adding any new section. The proportion of the sections is as follows; miscellaneous, forty lessons, natural phenomena, etc., twenty-five, geographical, ten. The poetical passages are five in number of about twenty to twenty-five lines each. The miscellaneous section includes two easy lessons on 'hygiene,' "Why we should keep the skin clean and how to do it" and "Why we should keep our homes clean and how to do it." These can be connected respectively with lessons on 'The skin' and 'A house' in the natural phenomena and common objects section. In the latter, the great phenomena illustrated are 'Water' and 'Fire.' The former takes the very simple knowledge acquired in the lesson on 'Water and Rain' in Book I and develops it considerably further, especially in regard to water's forms and work in nature. Of Natural Objects we have salt, sulphur, crystals, and iron and steel,

the last again being a development of the lesson on metals in Book I. In the vegetable world a considerable advance is made. Wheat is the only specific plant dealt with, and the lesson includes also 'flour' as a product of the plant. But the other lessons have more general subjects 'the chief parts of a plant and their work' (this is a development of the lessons on plants, etc., in Book I), 'The sap and pith of plants, and trees' (*e.g.*, rubber, gum, toddy, sugarcane, juice, etc.) and 'The shapes of Leaves' (Indian leaves being selected for instances). The animal kingdom is exemplified by insects in general and the ant and butterfly in particular, kites and vultures, the dog and its relations, the cat, and its relations. The 'physiology' lessons are 'Bone and Muscle' and 'The skin.' Under 'Common Objects' come leather, wool, a house, a balance (and how to weigh), a clock and a sundial (and how the time is and was told). The geographical lessons carry on and extend the plan of Book II. We begin with a country excursion which serves as an excuse for explaining more details about the main features in a landscape. This is followed by four lessons on 'Hills and Plains,' 'Rivers and Lakes,' 'The Sea and Ocean' and 'The Coast' respectively. Most of these are still treated in narrative or conversational style. Elementary, social and political geography succeeds: the village crafts are illustrated: a town is compared with a village, a Collectorate with a Taluka on the one hand and a Division on the other: the Taluka officials and their duties are enumerated and explained, and from them we are led to the Collectorate authorities and their work, the details in all cases being put as simply and intelligibly as may be.

101. With the new series for girls completed, Book III will be the last reading book common to boys and girls' vernacular schools and on the general foundations thus laid female pupils will proceed to build up a structure of more special knowledge, without however discontinuing their general education. In this connection it must be remembered that while comparatively few girls persevere up to the highest standards, the majority of those who do so are quite old enough to profit by attention to especially feminine topics. The opinions of those whom the Committee consulted favoured a plan of co-education (so far as the books were concerned) for the lower

Boys' Series
Book III—
contents.

End of Book
III—the
point of
bifurcation
with the
girls' series.

and of specialization for the higher standards. Such opinions commended themselves to the Committee, and after careful consideration it resolved to draw the line between Standards III and IV in the girls' course which does not include more than six standards in all. To have drawn it higher would have been to defer the special subjects too long and to have reduced the already scanty number of readers likely to be forthcoming for the girls' books. To have drawn it lower would have introduced a premature specialization on an insufficient groundwork and have added unnecessarily to the increasing number of special reading books.

102. Book IV is of more than ordinary importance in our boys' vernacular schools since it is the last book read before proceeding to an Anglo-Vernacular School by those who seek an English education. Not that the higher vernacular books are omitted from the Anglo-Vernacular curriculum, but, when a pupil is learning English, his attention and keenness are diverted (often to a lamentable degree) from the study of his own vernacular. Hence the higher vernacular books are seldom treated in 'English' classes with the consideration they deserve. It therefore became necessary to make Book IV as comprehensive and representative as possible without overweighting it or rendering its contents too difficult.

103. Standard IV is the one in which history is begun. The particular historical course differs in the different divisions, but the fact that history is now studied is an important feature which distinguishes this standard from those preceding it. The Committee determined to emphasize this point and to turn it to advantage in selecting material for the reading book, and in making that as comprehensive and representative as the circumstances could permit. Hence whereas in the previous books the prevailing tone of the miscellaneous section was perhaps somewhat obviously moral, here it may be said to be historical and that too in addition to a short special historical section added to suit the requirements of the standard. Not that 'moral stories' and 'moral advice' are neglected: only they are reduced to a less obtrusive proportion.

Boys' Series
Book IV—
special
importance.

Distinctive
characteris-
tics of Book
IV.

104. The proportions of the sections in the book are as follows :—Miscellaneous, sixty lessons, Natural phenomena, etc., twenty-four, Geographical, eight, Historical, seven. There are ten poetical passages of about thirty lines each. As has been said the keynote of the miscellaneous section is Historical, but the history seldom travels beyond the limits of the Indian Empire. The phases in which it is exhibited vary. Thus we have lessons and stories illustrating devotion to one's king and country. The section opens with an account of the King Emperor : in the middle comes a similar account of Queen Alexandra and the Royal Family : at the end are a lesson on Queen Victoria and an equivalent in vernacular for "God save the King." Nor are Indian examples forgotten, derived chiefly from Tod's Rajasthan : e.g., the tales of Pratap Singh of Mewar, Panna the nurse, and Javan Singh the Rajput noble who saved his chief's life at the risk of his own. Self-sacrifice and devotion to duty are instanced in the stories of the loss of the Birkenhead and Bhima Singh of Udeypur. Other lessons have *quasi*-historical or legendary subjects such as Bhishma's vow of celibacy, Vishvamitra's efforts to become a Brahmarishi, the forbearance of Imam Hussein and the persecution of Shah Shams Tabriz at Multan by the populace and their punishment. Some of the humorous tales like those connected with Birbal and Akbar, or with Tenala Ramkrishna of Vijayanagar have a historic setting. The coming of the English and their settlement at Surat is told in another lesson which stands in tacit contrast with one that tells of the inroads of Mahmud of Ghazni and the sack of the shrine at Somnath. In lesson 48 an attempt is made to interest the reader in one of the most important monuments connected with his division : thus for Sind the tombs of the Mirs at Hyderabad, for Kanara the ruins of Hampi, for the Northern Division the Devalwara Temples and for Maharashtra Shivaneri Fort, the birthplace of Shivaji, are chosen. The last named too (or, for Sind, the Amir Abdur-rahman of Afghanistan) is selected in company with Wilberforce and Lesseps to illustrate perseverance under obstacles and difficulties of various kinds.

Boys' Series
Book IV—
miscellaneous
section of.

105. But the section is by no means all history. Direct lessons on subjects of 'common religion' such as God's omniscience and

Boys' Series
Book IV—
miscellaneous
section,
moral,
hygiene and
literary
lessons, etc.

omnipresence, His love and justice are included as well as others of moralizing tendency on 'Superstitious beliefs and their folly' (e.g., in omens, etc.) and 'Regularity and Punctuality.' The hygiene course is continued by three lessons 'Why we eat and what to eat,' 'How water is supplied and distributed in a large city' and 'Why we should keep water and milk clean and how to do it.' Another practical lesson is "Letters and how to address them." In this book too for the first time are given simple extracts from standard vernacular prose writers in order to introduce the pupil to the essential elements of the best vernacular diction and style. Similarly the poetry pieces selected are of a representative poetical character and illustrative of various schools.

Boys' Series
Book IV—
Natural
Phenomena
Section.

106. The section dealing with natural phenomena, etc., continues the lines already marked out in the previous books but with considerable development. Thus generalizations like 'heat' and 'cold' are treated, their exact meaning investigated, and their effects illustrated. In a lesson on 'wood' its structure is examined and the substance is compared and contrasted with ivory. A flower, a fruit, a seed and a leaf are each taken in detail and the structure and several functions described in such a way as to imply practical observation on the part of the class as either a sequence or a preliminary of each lesson. Again, another lesson describes the coloration noticeable in the vegetable and animal kingdoms and endeavours to account for it on simple biological grounds. Some stress is laid on the economic uses of plants, such as tea and coffee and cotton, and lessons on manufactures (e.g., sugar, cotton, silk) also occur. The animals treated of include the fish, the snake, and the frog. One great mammal, the elephant, is also described, and the insects selected are the locust and mosquito. The physiology lessons deal with the heart and circulation of the blood and with the stomach and digestion.

Boys' Series
Book IV—
Geographical
Section.

107. In geography the physiographical lessons of the last book are extended to a consideration of atmospheric phenomena (e.g., dew, mist, clouds) and of the earth as a unit in space. This leads to a more detailed investigation of the causes of day and night and of the seasons than in the earlier books. As a corollary the effects of the seasons upon rural life and industry are noted at greater length.

The next three continue the social-political geography of Book III: they describe the Presidency, its chief divisions and authorities, the capital of the Presidency, an important town in each division (Ahmedabad, Poona, Bijapur or Hyderabad) and the chief routes in the country, with a contrast between old and new methods of travel. Lastly the section closes with an account of some place of archaeological interest in each province: for Sind, "The Makli Hill and Tombs" (Tatta), for Gujarat, Pavaghad (or Champanir), for the Central Division, Singhar (near Poona), for Kanara, Banavasi.

108. The seven special historical lessons deal with the peculiar history of the province in each case. Thus those for Sind start with Alexander and his voyage down the Indus, the usurpation and rule of King Chach, and the coming of the Arabs under Mahomed bin Kassim. Thence they pass on to Humayun and his wanderings, to the Kalhora Mir, Ghulam Shah, and to the advent of the English, and Miani. There is no continuous narrative of detail. Stirring events, striking personages and graphic scenes are cited as typical of the main periods, and the rest is left to the ordinary history. For Maharashtra we have the siege and capture of Deogiri by the Mussalmans, Chandbibhi the warrior-queen of Ahmednagar, the betrothal of Shivaji's parents, Baji Deshpande and a Maratha Thermopylae, Shivaji's escape from Delhi and the capture of Bassein from the Portuguese. The Gujarati selections cover the period from Asoka to the subjugation of the country by the Moguls, and deal (*inter alia*) with Siddharaj, the luckless Karanghelo, Ahmedshah and Mahmud Begado the moustachioed poison-eater. Kanara begins with the Rashtrakutas and Chalukyas and passes on to Bijjala and his great minister Basava and thence to the establishment of the powerful Southern Empire of Vijayanagar. Next the

Boys' Series
Book IV—
Historical
Section.

NOTE.—1. In the Gujarati Books Balbodh (or Nagri) letters are also introduced. The alphabet and easy reading lessons in this script are given in Book III. In Book IV and upwards poetry lessons are printed in Balbodh.

2. A glossary of difficult words is given at the end of each lesson in Book III and upwards in Gujarati. In Sindhi it is given at the end of each book from Book IV, while a glossary of difficult words occurring in poetical pieces only is given in Marathi from Book II and in Kanarese from Book IV.

scene changes to the Muhammadan kingdoms of the Bahmani and the Adil Shahs: whence back to Vijayanagar and its mighty fall, to close with the chase of a free lance by the Marathas and the English.

Chapter VIII.—BOOKS V TO VII (INCLUSIVE) IN THE READING SERIES.

Boys' Series
Book V—
importance
of.

109. Book V forms the termination of the reading course in the curricula for the vernacular schools under 'Rural' or 'Inferior' standards except in the Central Division where the reading of 'Modi' MSS. is prescribed. In the 5th standard moreover of the 'Superior' or 'Urban' schools the course of 'object lessons' as such either already takes on a more definitely scientific character as in the Central Division and Southern Division curricula, or, as in Gujarat and Sind, while remaining general, completes itself and is succeeded in Standards VI and VII by subjects treated in a more distinctly scientific style. Hence in the new fifth book it became essential on the one hand to round off to a certain extent the general information supplied in previous books and on the other to continue and develop the old lines as well as to pave the way tentatively for the more formal science of Books VI and VII.

Book V—
miscellaneous
section in.

110. The book contains 55 miscellaneous lessons, 10 geographical, 10 historical and 23 on natural phenomena objects, etc. The purely poetical passages number 10, of about 30 to 35 lines apiece. The miscellaneous section carries forward on perhaps a somewhat diminished scale the historical tendencies of the corresponding section in Book IV. The ancient history of India is developed in such lessons as "The races and religions of India," "Megasthenes' account of the Indians of his time," "Ancient and modern Indian customs," "The caves of Karli and the Buddhists," "The Mahabharat and Ramayan," "The voyages of the ancient Hindus." But a beginning is made of 'world-history.' The eras current in this part of India are examined and their origin briefly explained. The voyages of Columbus and Vasco da Gama are related. In legends and traditions we have the stories of Rama, Sita and the Golden Deer, and of Harischandra, tales of Hatim Tai and

Haroun-al-Rashid and legends of Sohrab and Rustum, and of the pride and fall of Jamshid, King of Kings.

111. So much for the historical side. On the literary we have not only purely poetic passages illustrating representative poets but also extracts from vernacular versions of the best known Sanskrit dramatic themes (some partly prose, partly verse) and biographies of eminent poets from whom passages have been selected. The extracts of standard prose are continued, as too are the humorous anecdotes. Another special feature is the extension of direct moral teaching to such subjects as 'Manliness,' 'Temperance,' 'Extravagance,' 'Spitefulness,' 'Benevolence.' The readers are brought into touch with their modern environment in such lessons as 'The invention of the steam engine,' 'Canals in India' and 'Foreign travel and its advantages.' The hygiene lessons deal with the necessity of both exercise and rest, and the dangers of foul air and insufficient ventilation.

112. In the section on natural phenomena common objects, etc., the lessons on 'Air, gas and steam,' 'An echo,' 'Mercury and the thermometer,' 'The pressure of air and the pump,' 'The barometer' have all a definite scientific application though their treatment is often informal. The same may be said of the lessons on the lever, the water-wheel and the pulley. Those on 'Coal' and 'Common trees' are of the nature of information lessons; so too in some degree are the three botanical lessons on 'The two main classes of flowering plants,' 'The reproduction of flowering plants' and 'Some non-flowering plants.' But these latter imply more detailed observation and larger possibilities of 'experiment' than the two former. The botanical set concludes with a lesson on the school garden containing sound practical advice for the teacher and parent as well as for the pupil. The next two subjects illustrate the life history of an insect and the development of a bird in the egg. They are followed by two which indicate man's original position in the scale of creation and the progress which he has made towards the essentials of civilization. The remaining lessons consist of two on physiology, "The Brain and Nerves" and "The Lungs and Breathing," which can be

Book V—
Natural
Phenomena
Section.

larger proportion of lessons is devoted to subjects connected with modern European civilization, and inventions. Among such may be mentioned the lessons entitled "A visit to London," "Changes wrought by man on the surface of the earth," "Forests and their Conservation," "Machinery and its benefits," "A railway train," "Sailing ships and steamers," "Light houses." The hygiene lessons* "Insanitary dwellings and how to improve them" and "Infectious diseases and epidemics," are both of a practical nature and may be classified with the above. Two lessons deal with the government of the country and the principles at the basis of it, *viz.*, "A summary of the Queen's Proclamation" and "Why the British people are great." Two others deal respectively with the main languages of India and of the four divisions of the Presidency. Three others describe places of great importance and fame in the Indian world, *viz.*, Mecca, Benares and Delhi. The literary lessons (*i.e.*, those illustrating standard authors, and vernacular versions of classical dramatic themes, as well as biographies of writers) are continued. There are also a couple of humorous stories. The direct moral lessons are eight in number and discuss the following topics, "Man's duty towards God, his neighbour and himself," "Heroism in its various forms," "The influence of habit on the formation of Character," "Enterprise contrasted with recklessness," "Slandering and Backbiting," "Gratitude," "Patience and Forbearance," "Vindictiveness and revenge."

116. The geographical section turns rather to general and political geography. A voyage from India to London and the chief places stopped at or seen from the steamer are described. This is followed by an account of the British Isles with some explanation of the English system of government. Then come descriptions of France and the French, Russia, Turkey and Persia, China and Japan. One lesson touches upon historical geography, explaining the courses of the old routes between India and the West and mentioning the peoples that used them. One is physiographical and gives an account of the formation of the earth's crust.

Book VI—
Geographical
Section.

Book VI—
Historical
Section.

117. The historical schemes are perforce the logical or chronological successors of those in the previous book. The Sind scheme starts with the Mogul empire and after giving sketches of Akbar, Nur Jehan, Sir Thomas Roe and Aurangzib comes to the acquisition of Madras, Bombay and Calcutta by the English, and the growth of these cities. Thence it passes on to Nadir Shah, Clive, Dupleix and the battle of Panipat. Gujarat prefers a variant partly overlapping the above. The Moguls are treated and we get sketches of Akbar, Jehangir, Shah Jehan and Aurangzib, but the earlier lessons go back to Mahomed and the spread of Islam and the Mussalman invasions of Hindustan. Perhaps the most interesting lesson is a local one narrating the early settlement of the Parsis in Gujarat. The Central and Southern Divisions schemes coincide and treat of the Maratha and English periods. They afford sketches of Clive, Warren Hastings, Nana Fadnavis, Tippu, General Wellesley and Elphinstone, and also deal with the acquisition and growth of the three British capitals, and with the Sikh wars, the Mutiny, and the conquest of Burma.

Book VI—
Science
Section.

118. The science lessons, which constitute the most distinctive feature of this book, may perhaps be best described as reading lessons which treat of certain typical scientific subjects. They are designed to supply information but also to suggest matter for class discussion and above all for experiment. Like the corresponding lessons on natural phenomena in the preceding books they are intended not as practical lessons in themselves, but as supplements to or reinforcements of the practical scientific teaching. They may also be regarded to a certain extent as rounding off or giving greater detail concerning subjects already broached in the previous books whether under the geographical sections or under those including natural phenomena, etc. For the most part they deal only with the elements of the typical sciences selected, but in certain cases, where the ground has been already prepared, the Committee has ventured to include accounts of comparatively complicated scientific instruments or machinery, but only of such as are likely by their wonderful results or by their familiarity, or by both, to excite the admiration and stimulate the enquiring faculties of the readers.

The chief subjects selected for treatment are Matter and its states and properties, Gravitation, Sound, Heat, Light, Electricity, the Elements of Chemistry especially in application to air and gas, and Astronomy. For details the synopsis should be referred to.

119. Book VII completes the series. It contains the same proportion of lessons in the various sections as Book VI. The poetical lessons amount to fifteen. In the miscellaneous section the main lines of the corresponding section in the preceding book are followed. The biographical element has however been increased, lives of great men and women of both Asiatic and European nationalities being given; *e.g.*, those of Socrates, Bhaskaracharya and Newton, and of Florence Nightingale, Mirabai, Aholyabai and Rabbieh of Bassorah among women. The biographical sketches of authors are also continued. Under the direct moral lessons are found some which involve instruction in the elements of citizenship, *e.g.*, those entitled "The duties of a citizen," and "Authority in the home, the caste and the state." Akin to these are certain lessons on *quasi*-economic subjects, such as "Taxation, its necessity and uses," "The division of labour," "Business capacity and method," "The necessity of sympathy and co-operation in the affairs of life." More directly ethical are the lessons on "The need of religion," "Ambition" and "Hospitality": and more directly economical those on "Wealth and its production," "The exchange of commodities," "Manufactured articles and raw materials," "Thrift and Saving-banks." Efforts (attended with varying degrees of success) were made to render these economical lessons simply practical and suitable to local needs. Another special feature of the section is the lessons on world history, dealing with the ancient Egyptians, Greeks, Romans, the earlier empires of Western Asia, and the chief races of mankind. Among other noticeable subjects are "The Marvels of modern science," "Some mineral industries of India" and "Famine and how it is provided against."

Boys' Series
Book VII—
Miscellaneous
Section.

120. The geographical section devotes more space to physiology than was available in Book VI and deals with several topics of a somewhat difficult nature left over from the two previous books: *e.g.*, Isothermal lines and variations in climate, Eclipses, Tides, and

Boys' Series
Book VII—
Geographical
Section.

Volcanoes, Earthquakes and Hot springs. There is one lesson of a historical character "The world as known to the ancients compared with the world as known at the present day." The next gives an account of a voyage to San Francisco from Rangoon *via* Australia. Then comes one dealing with India's trade with other nations and lastly two on the British Empire and its chief colonies and dependencies.

Boys' Series
Book VII—
Historical
Section.

121. In history the schemes of the respective courses are completed. In many cases the same subjects occur now in an earlier book of one language, now in a later one of another. This is due as has been explained to the individuality of the divisional schemes. In such cases however efforts have always been made to differentiate the treatment in accordance with the grade of the book. In Sind the period fixed for Standard VII is the British: in Gujarat the Marathi and British. In the Central Division "The History of India complete" is prescribed, but, it being impossible to include all of this and the earlier history not having been illustrated so far in the Marathi books, the bulk of the lessons deal with the latter. In the Kanarese book the same course has been followed. All the books conclude their historical section with the following lesson "The British Rule in India and how it makes for order and progress."

Boys' Series
Book VII—
Science
Section.

122. The science lessons carry on the subjects introduced in the 6th book, and treat them on the same lines. The section terminates with lessons which give a popular account of the origin of the solar system, based upon the nebular theory, and of the history of the terrestrial creation as discernible in the rocks.

Chapter IX.—"OTHER SERIES."

The Girls'
Series—need
of such a
special series
and difficul-
ties in the
way of its
provision.

123. Allusions have already been made to the question of the desirability of a separate series for girls. That the idea is a natural one and of long standing will appear from the fact that in 1850, when series of vernacular readers were under contemplation, initial steps were taken to provide special books for girls' schools apart from those intended for boys. Dr. Bühler, the learned Inspector of the Northern Division, where female primary education was making

the greatest progress, at a considerably later date supported the demand for separate readers for female primary pupils. The Department however refused to commit itself to the new departure—and for several reasons. The 'Hope' series was considered excellent in itself and equally suitable for both girls and boys in Gujarat. Elsewhere female education was much more backward and no urgent demands had been made in the matter. The number of girls in the higher standards was very small, and the issue of a girls' series was not likely to prove a remunerative business. Thus the Committee for the examination of class books declared in 1873-74 that they saw no necessity for a separate series of reading books for girls, "since there is nothing in the existing ones which is in any way inappropriate to their sex or beyond their capacity to master." They suggested however that a special extra book "giving in suitable gradation general information on various practical and household matters might advantageously be superadded," and used either for reading or as the basis of oral lessons.

124. Practical difficulties however have hitherto prevented the compilation of a suitable book on the lines recommended by the Committee. Such a volume moreover, however well graduated, would probably have been insufficient for the highest standards or unwieldy and expensive for the junior. It would too have proved burdensome if required in addition to the reading matter already prescribed. Hence the present Revision Committee, while agreeing with their predecessors that a complete separate series for girls was unnecessary but that matter of special feminine interest should be imparted on graduated lines, preferred to substitute for the one extra volume a small set of three readers for use in the three highest girls' standards and in female primary Training Colleges. These would take the place of the old books read in these classes and would contain general as well as special information, poetry, etc. The reasons which induced the Committee to draw the line where it did have been set forth in Chapter VII. The old difficulty of a lack of students had of course not been fully removed, but it had been distinctly lessened in the course of thirty years, while the advantages to be derived from specializing in the instruction to be given to older girls (if only as a

Committee decides on a limited series of three books.

means of attracting more of them to the higher standards) were being increasingly appreciated by all interested in female vernacular education. The Committee therefore felt that, while risk must necessarily attach to the operation, if the prices of the books could be kept down to the level of those charged for the corresponding books in the boys' series and if publication could be arranged for on these terms, the venture should not be shirked.

125. An offer to contribute the matter required was received from Rao Bahadur H. D. Kantavala, a well known Gujarati educationalist and late Director of Vernacular Instruction in the Baroda State. After some negotiations the offer was accepted, Mr. Kantavala consenting to write his lessons in Gujarati upon the lines indicated by the Committee. When they were received these were fully edited and arranged, the Committee, wherever it thought necessary, substituting lessons or passages of their own in the place of those originally furnished. Eventually the Committee compiled three Gujarati books* (which were divided into subject sections like those of the boys' books) containing about 176 pages and 80 lessons each. The lessons in the miscellaneous sections included poetry, stories, moral lessons, etc.: the historical and geographical sections corresponded in treatment to similar lessons in the boys' books: those in the last section included lessons on natural phenomena and common objects as well as others on household economy, dress, sanitation, physiology, etc. The last section was almost equal in number of lessons to the first: the other two were much smaller. The advice and opinions of the Lady Superintendent of the Departmental Female Training College, Gujarat, an educationalist of great experience in female vernacular education, were sought on all topics of specially feminine interest.

126. Taken as a whole the girls' readers are simpler in general treatment and narrower in the range of subjects than the boys'. The wider topics of history, literature and science are of little concern to vernacular girls, for whom (apart from the practical demands of domestic economy) biographies illustrating the good deeds of great and virtuous women, accounts of their native land and its most

* Adaptations into the other languages were to be arranged for subsequently.

distinguished sons, ethical stories and lessons inculcating modesty and sobriety of conduct and demeanour, together with poems of a moral and natural religious tendency are held by native public opinion to be more fitting pabulum. Such have been provided, but the Committee has also introduced geographical lessons dealing with important natural phenomena, with the authorities of the Presidency and India, and with the British Empire. Lessons too on the King Emperor and his Consort and family as well as on Queen Victoria, have not been forgotten. In the historical sections sketches of such heroines as Sita, Savitri, Mirabai, Chandbihi, Nurjehan are given; and of such rulers as Asoka, Ahmedshah, Akbar and Shivaji; with some account of the rise of the British power and of the system of British government in India. The lessons on domestic economy, common objects, etc., are intended to be *reading* not object lessons and will supplement, reinforce and possibly suggest practical demonstrations in their various subjects. The bulk of them handle themes belonging to domestic economy. That is they treat of food substances and their preparation, of cooking, of the cleanliness of the house and of clothes, of furniture, of household management, of dress, sewing, and so forth. They also include lessons on elementary physiology and hygiene, as well as others on common articles and objects.

Special characteristics of the Girls' Series.

127. The Committee was also concerned in the preparation of another important series, *viz.*, the Agricultural Readers. These consisted of a set of three books intended for Standards III, IV and V of rural schools. They were prepared in English by Mr. Knight of the Agricultural Department, Bombay, and were handed over in their English dress to the Committee for such re-arrangement and editing from the educational standpoint as might seem desirable, and for translation into the vernacular. Prepared as they were by an expert of exceptional qualifications these agricultural lessons called, of course, for no improvements from the Committee in regard to their subject-matter. The Committee's duty was three-fold: to place the lessons in a graduated order that could be justified upon educational principles and would impose no undue tax upon the learner: after such graduation to reduce them to approximately uniform lengths

The Agricultural Readers.

agriculturalist and on farm management. The chemical constituents of soils and of 'plant-food,' the rotation of crops, and certain special kinds of manures are introduced. Among the crops treated are 'Guar,' Ground-nuts, 'San,' Lucerne, Beans, Mug, Udid, Kâlthi and Math, etc. Several lessons are devoted to insects, and their relations to the crops and to animals. We have lessons on plant-breeding and pollinization, the laws of breeding as regards animals and their particular application to cattle of various species. The food of animals is also discussed. The author has made every effort to treat these topics as simply and intelligibly as possible and to avoid technical terms. Where the necessities of the case compel the use of the latter, they are always carefully explained and in the vernacular are generally accompanied by a paraphrase. Special note has been taken of native methods and the main object of the lessons is not to supplant or discard them, so much as to recommend whatever is good in them and to reinforce this with hints taken from what is suitable for adaptation in the practice of Europe or America.

129. Not unconnected with the introduction of Agricultural Readers was the question of the reform of the Modi Series. The latter consisted of three lithographed Marathi books in the Modi script, which were used as general readers in the rural Marathi schools and as additional ones in the schools under 'superior' standards. In the second of these two classes of schools their main object was to familiarize boys with the somewhat difficult Modi script and to lead up to the reading of Modi MSS. and documents official and otherwise. In the first class the series not only did this but also provided the staple reading matter. In both cases of course practice in Modi reading was also accompanied by practice in writing that script. The history of the series goes back to 1835 but the present three books owe their existence to the recommendations of the Committee of 1873-74 and to the orders issued by the then Director of Public Instruction for their compilation. This was undertaken by Rao Bahadur S. V. Patwardhan (afterwards Director in the Berars) who prepared two books for general simple reading suitable to a rural population and (later) a third of a more advanced kind. The last included specimens of several hands, and also forms of address for

The Marathi
Modi Series.

private and official letters, examples of typical documents and petitions, etc., practice with which might facilitate the reading of real documents of the kind thereafter. Much of the matter of the other two books was derived from the Balbodh series, but among it were also copies of simple correspondence such as might be carried on with relatives or friends and acquaintances.

130. As regards the general matter the question of its revision was on a par with that of the revision of the matter in the Balbodh books. The latter being decided upon, the former followed as a logical consequence. For the more special matter in the series the general complaint was that it was insufficient in quantity and not always suitable in quality. The documents, etc., given as examples were not always those which were most typical or of the greatest importance or interest to the ordinary agriculturalist or craftsman. Nor were they always sufficiently simple. The varieties of handwriting too were neither sufficient nor characteristic. So much was elicited by a paper of questions dealing with the main points at issue, and drawn up and circulated by the present Committee to Collectors and their subordinates and to others interested in the subject. Many of the replies received however failed to realize a very important aspect of the question, *i.e.*, whether it was educationally desirable to inflict a special series of readers on primary Maratha pupils merely in order to assist in teaching a special script, when this might be learnt in other ways.* This problem however was taken up by the Committee and the counsel of various educationalists was obtained. The upshot of these deliberations was that in view of the necessity and difficulty of teaching pupils to read as well as to write Modi, of the difficulty of obtaining, distributing and preserving a sufficient variety and number of suitable MSS., and of the widespread prejudice existing in favour of Modi books of some kind, the series might be retained for the present but extensively revised in the directions mentioned above. The exact lines on which the revised series should be compiled were indicated by

Points connected with the revision of the Modi Series.

* The current scripts in English and German are not taught by means of readers in those scripts. Why then should such books be a *sine quid non* for teaching the current script of Marathi?

the Committee which also made suggestions as to its combination in the curriculum with the Agricultural Readers and certain Balbodh books. The details and execution of the revision were left to Rao Bahadur Patwardhan to whom the copyright of the old series had formerly been assigned by the Department.

Chapter X.—THE LANGUAGES AND THEIR CAPACITY AS MEDIA OF EXPRESSION.

131. It may be laid down as a general but approximately correct statement that Marathi has the largest vocabulary and Gujarati the next largest. Kanarese (when backed by Sanskrit and Marathi) can run Gujarati close. Sindhi brings up the rear at some considerable distance. These conclusions are derived from data obtained in a test instituted by the Committee. Three lessons in Books V and three in Books VII of the New Series, in all languages, were scrutinized. The lessons dealt with general, historical, natural and scientific subjects and had all been translated, freely but not loosely, from common bases in English. First, the total number of words in each was reckoned and compared; secondly, the number of different words in each (*i.e.*, exclusive of repetitions). On a general comparison of all results the conclusions referred to above were arrived at. It may also be noted that the same test afforded data for a judgment as to the comparative terseness of the languages. It was found that to express adequately ideas common to all the selections Sindhi required to use the greatest number of words, Gujarati coming next. Marathi stood third and Kanarese used least (*vide* Table A).

The four
vernaculars
and their
vocabularies.

132. These data, of course, hold good only for the standard dialect of each language as adopted by the Committee for its Series. They do not, therefore, furnish grounds for conclusions as to the actual spoken dialects, which naturally differ considerably from the standard forms. On the other hand, it may safely be said that the language of the Committee's books is in no case so remote from that of the ordinary people as to present any insuperable difficulties of comprehension. The main difference is one, so to say, of quantity rather than of quality. The speech of a people varies with its

Dialectical
variations in
the vernacu-
lars.

needs. As the wants of the poor are few, so is their vocabulary limited. Increase their ideas, and you multiply their wants and with them their words. Education is no business of mere word-teaching, but you cannot give ideas without words, and new ideas will often compel new forms of speech. Like other novelties such may appear "uncouth" or difficult at first, but nothing is gained by shirking obstacles, and as the fact or thing wins its way to familiarity and comprehension, so will the name too obtain ultimate acceptance.

Pupils and
vernacular
variations.

133. Descending to particular languages we find that the greatest variety is observed in Marathi. Thus the Poona standard of our books by no means coincides with Marathi as it is spoken in the home circles of our Konkan pupils. And yet we have the assurances of experienced educational officers that after initiation into the rudiments there is seldom any real trouble. In fact it is not children that make difficulties in such cases, but the blundering explanations of their elders. At first the gist of a lesson may be presented by the teacher in the popular tongue, but after a comparatively brief period the "book-language" is taken for granted by both teachers and scholars as the appropriate vehicle of expression—at any rate on paper. So too in Great Britain the Yorkshire or Lowland Scots infant will quickly cease to boggle at the language of his "Readers," the while he converses himself in a dialect and accent almost unintelligible to the polite ears of the mere Southron.

Vernacular
variations in
Sind.

134. In Sind the difficulty is somewhat different. There speech variations are largely determined by sectarian cleavage. In daily intercourse with their own sectaries, Hindus and Muhammadans respectively use ceremonial words and religious phrases unfamiliar, perhaps even unintelligible, to persons of another persuasion. And yet there is so much common ground that in all ordinary matters no practical difficulty exists. Hence the Committee's better way has been to employ "partisan" words only where the tenor and "context colour" of the matter justified them. Thus, in relating the woes of Harischandra, terms of Hindu origin and association are obviously indicated in preference to expressions reminiscent of Araby or Iran, while to depict the glories of the great Harun, the fatal prowess of Rustum and Sohrab, or the virtues of Hatim Tai, we naturally,

where necessary, fall back upon Arabic or Persian. Otherwise, in non-committal subjects, writers have been left to take their fortune where and as they found it—in the current speech of the people. And where search brought forth nothing, or vernacular periphrasis became tedious or impertinent, recourse has been had to the lucid compactness of the “learned languages.”

135. It has been said above that the difference between the dialect of our books and that of the common folk is largely one of quantity. This is true, but such a quantitative distinction *ipso facto* entails also differences of kind. If it is to develop, the written nucleus of a language must attract to itself suitable words and synonyms from the shifting nebulae of speech which surround it, and from the other more or less developed languages, which pass within its orbit. Hence, from mere words alone, exclusive of grammatical inflexion and syntax, arise qualitative modifications. Thus in Kanarese, as it is written, not much more than 50 per cent. of the words will be “pure Kanarese,” and many of these even will not be of Dravidian descent. The balance will be made up of Sanskrit and Marathi with perhaps a sprinkling of English and Urdu. Whereas in the home speech, with a much smaller vocabulary, the percentage of “pure” Kanarese will stand at about 75, or even higher, instead of 50. To condemn a writer, however, to restrict himself to the mere vernacular would entail results as absurd as if an Englishman were to confine himself to words of purely Anglo-Saxon origin.

Development
of the vernaculars.

136. Obviously the invention or manipulation of terms necessitated by things or ideas of specially Western character is one that calls for exceptional care and judgment. Where the *datum* for which a word has to be found represents an abstraction or generalization of facts of which even the vernacular man is cognisant although he lacks a general name for them, there is comparatively little difficulty. The vernacular can usually supply words for the particulars and from them by the help of abstract or generalizing suffixes a suitable word can be embodied. Or an appropriate term can be borrowed wholesale from the kindred classical language. Often too the latter will have to be drawn upon for philosophic or scientific terms to which there is nothing to correspond directly in

Conditions of
development,
of vernaculars.

the vernacular, and for which vernacular periphrasis and paraphrase can produce but cumbersome equivalents. Not that these courses are to be despised or rejected: they are often preferable but they have their own dangers, *viz.*, the perils of the personal equation, the taint of commonplace, vulgar or alien association, deficiency in accuracy, beside prolixity and clumsiness. It is here in particular that discretion is desirable, and too often wanting. The educated native in many cases is very ignorant of the capacities of his own vernacular. From the heights of Sanskrit, English or Persian he surveys the people's speech with a supercilious disregard that brings its own punishment. His lofty vision passes over humbler possibilities to the seductive attractions of the more literary languages with the result that his outpourings become a jargon which to 'the man in the street' is quite 'unknown.' He thus curtails his own influence while learning once more finds itself a cult for the esoteric few. And these regard it rather as the phylactery of a caste than as the "organon" of a new birth of time.

187. The middle course seems best. The classics should only be invoked where the vernaculars indisputably fail. And English only where modern or Western technicalities (*e.g.*, in science, politics, arts and industries, etc.) can find equivalents in neither classics nor vernacular, and where it is more convenient and more in accord with the solidarity of learning that synonyms should not be coined out of the obscure languages of India. Where, too, an English word has already secured a footing in the vernacular, even though it displaces a native one, it is better to avail oneself of it, provided of course that it meets a want in the way that no native word exactly does. It should be allowed, however, to assume the form which is consonant with native methods of pronunciation.*

188. Two practical cautions may be noted in conclusion. First, where an established educational usage working through the media of schools, training colleges and text-books has sanctioned and more or less popularized any terms, provided that these are not inherently bad, it would be an act of unnecessary folly to effect an

Adaption of
English
words in the
vernaculars.

Maintenance
of established
usage.

* For examples, *vide* Table B.

arbitrary change, however "scientific" or "rational" the substitutes proposed. In this Presidency the practice of forty years in book, in training college and in school has consecrated (so to say) the use of certain terms which the Committee therefore could not bring themselves to abjure. Secondly, "*Quot homines, tot linguæ.*" No educational series could be written to meet all dialectical conditions. Selection and a literary standard are essential and people must be educated up to the latter.

Chapter XI.—PUBLICATION.

139. To publish four series of practically new readers including 32 books of, in all, some 6,000 pages, written in four different languages and requiring four quite distinct species of characters was a work of considerable magnitude in itself. But when the desirability of a simultaneous publication of the parallel books in all the sets, if not of all the books in the four complete series, is taken into account, it will be recognized that the difficulty was immensely enhanced. Add to this that all the books were to be illustrated, that the pictures differed in many cases in order to suit the particular circumstances of the various divisions, and that the majority had to be specially drawn and prepared, and the complexity of the business becomes evident. More will be said in another chapter of the illustrations and of the troubles involved in their production. But these were not the only causes of let and hindrance. No native firm capable of taking up and executing the entire contract for the publication of the four series existed in the Presidency. No European firm in India had hitherto carried out an undertaking of the same character and extent. No presses were to be found which could print satisfactorily in all four characters or of which the managers were willing to lock up for any lengthy period all the type required if a contract for the simultaneous publication of the entire thirty-two readers was to be accepted. Lastly Indian craftsmen able to produce the blocks required for the pictures with sufficient accuracy and finish were few and far to seek, while practically none at least on this side of India could be guaranteed to execute the "three

Difficulties
regarding
the publica-
tion of the
four Boys'
Series.

colour process," now employed in Europe for preparing coloured illustrations, with the high degree of skill and unfaltering uniformity of treatment that are necessary to produce really successful results on an extensive scale.

Former
system of
publication
in the
Presidency.

140. It may be wondered that these difficulties had not been felt before in regard to the publication of the old series. But it must be remembered that those series had grown up separately and more or less gradually and that no question of their simultaneous publication by any one firm or agency had ever arisen. The books had originally been dealt with locally and one by one as they were ready. Illustrations were not nearly so numerous as in the new series, and coloured pictures were altogether lacking. The copyright of the existing books belonged to Government who enjoyed, so far as the vernacular readers were concerned, a practical monopoly of a very lucrative character. The printing, preparation of pictures, selection of paper, binding, type, etc., were arranged for by the Educational Department through the two Government Book Depôts situated respectively in Bombay and Karachi. The Depôts also superintended the technical details connected with the various minor revisions that took place from time to time, adjusted, subject to the orders of the Director of Public Instruction, the selling price of each book, stored the volumes and managed the sale. Whenever an edition of any single reader was about to become exhausted, the Depôt called for tenders for the production of a new one. The tenders when received were submitted to the Director of Public Instruction, with whom the decision rested and who consulted the Educational Inspector concerned. The presses employed might be either purely Native or Anglo-Indian, absolute impartiality being exercised in the selection and the only aim of the Department being to obtain as well turned out a book as was possible in the circumstances. The pictures were executed mostly from blocks belonging to the Department, but occasionally some were contributed from blocks of their own by the presses employed by the Depôt. In this way without any great trouble Government secured to itself entire control over the vernacular reading series used in recognized schools in the Presidency and rendered the books what they professed to be.

genuinely Departmental ones. The handsome profits that accrued from the sale enabled the Department gradually to lower the prices of the books while at the same time raising the standard of quality in regard to type, paper, binding, and illustrations. It may be confidently asserted that until quite recent years no Indian firm whether Native or British could have turned out four similar series of equal merit as regards 'get-up' and of equal cheapness yet with so large a margin of profit.

141. In these circumstances for Government to relinquish the publication entirely to non-departmental agency might well appear a procedure of doubtful policy. But commercial undertakings are not the proper function of Government and, however much necessity may in certain cases thrust them within its scope, so soon as that compulsion is removed, it becomes the duty of the authorities to vacate the field in favour of more legitimate competitors. Not that this implies a total renunciation of governmental rights. No such self-denying ordinance is either requisite or desirable. If creative labour and industrious fostering ever constituted a claim to ownership they never did so in a clearer case than this, in which moreover the claim had been converted into a right by recognized power and had been sanctioned by the preponderating forces of public opinion. There was in fact no demand that Government should voluntarily forfeit its own property or abandon its direct interest in the books. It was indeed to the public benefit that this should not be done; otherwise risks of deterioration in the standard, of the exploitation of ignorant purchasers, and of the enhancement of prices beyond the scanty minima which parents could afford to pay, would have to be faced. On the other hand, it was unjust that Government should regard itself rather as an entity apart from than as an abstraction of the public, and in this capacity should take advantage of its power to monopolize for its own profit a sphere of business to which the private individuals or corporations which it professed to represent had an equal if not a better claim. Hence it was to be desired that Government without divesting itself of its rights in its own property should withdraw from the management of that property on a commercial basis and should transfer this privilege,

Government's
interest in
the publica-
tion and its
limitations.

royalty of 10 per cent. on the retail price of all books sold : the firm was also to undertake the sale and storage of the readers : the firm guaranteed that the sale prices should be adjusted as far as possible in accordance with those previously obtaining and that the aggregate cost to the pupils of any series should in no case exceed the rate charged for the highest priced of the old series : it also guaranteed that the new books should be in no respect inferior in paper, type, binding and general 'get-up' to the old : the work of publication was to be carried out under the general supervision of the Educational Department, and the firm agreed to permit such revision of the books as might be required by Government during the period under contract : the firm moreover consented to utilize the services of local presses as far as was compatible with the standard of efficiency required by the Committee : samples of paper, type, and binding were to be submitted to the Committee for approval prior to adoption for publication : all proofs were to be submitted to the Committee for correction : charges connected with the preparation of pictures, diagrams, type and other details of publication were to be borne by the firm : coloured pictures were to be inserted in the Primer and Books I and II : all pictures were to be passed by the Committee previous to publication. In addition to the above the firm placed at the disposal of the Committee its own educational and scientific publications both in English and Vernacular for utilization as might be required. It also lent the services of a well-known Indian educationalist, Mr. Marsdon of Madras, in connection with the collection of material for pictures and for general consultation.

145. Better terms than these could not, in the opinion of the Committee, have been expected. At any rate they were not obtainable elsewhere, and there can be little doubt that Government did well in closing with Messrs. Macmillan's offer. In carrying out the contract the firm has loyally endeavoured to fulfil its conditions. In particular it has sought to distribute a just proportion of the work among Indian presses. The printing of the readers has been entrusted to well-known institutions like the Bombay Educational Society's Press, the Jam-i-Jamshid Press, Bombay, and, the Basel

Mission Press, Mangalore. The Times of India Press was also engaged in connection with part of the work on the primers. The inclusion of a number of 'three colour process' pictures in the latter necessitated the final printing of these in England. The texts of the primers were set up in this country and proofs of them on art paper were despatched to London, from which photographs were taken and plates made from the latter. The colour blocks for which spaces were reserved in the texts were then worked into the plates. The coloured pictures for Books I and II were printed in England on sheets which were sent to the Indian Presses for insertion in their places in the books printed locally. The work of the local presses was supervised by Messrs. Macmillan's Bombay manager and the Revision Committee. It proceeded with as much rapidity as could have been expected in the circumstances, seeing that in several instances, new and special type had to be cast to meet the Committee's requirements, notably so in the case of the Sindhi readers with the printing of which the Sind presses proved unable to cope, the work having therefore to be transferred to Bombay. The final completion of each book was also governed by three other processes for each of which a considerable time was required, *viz.*, the production of suitable illustrations, the preparation of the picture blocks, and the correction of proofs.

The process
of publi-
cation.

NOTE.—(1) The Agricultural Readers being of the nature of an experiment were to be published through the agency of the Government Book Depôt. The 'Girls' series were to be handed over to Messrs. Macmillans.

(2) The general size selected for all the readers was 'Crown Quad.' That for the primers was 'Demi-Octavo.'

(3) The covers of the books were as follows :—

Primer.—Manilla paper with picture.

Book I.—Strong paper with picture.

Book II.—Cloth limp.

Book III.—Cloth cut flush.

Book IV.—Full cloth.

Books V, VI, VII.—Ditto.

The colours selected were dark green for Sindhi and Kanarese, brown for Marathi and red for Gujarati.

Chapter XII.—ILLUSTRATIONS.

Some general
uses of pic-
tures in
school books.

146. To a child good pictures are as the eyes of a book. From them he will often receive truer impressions of its subject than he can gather from the mere words. Pictures too of themselves afford a training. They stimulate and guide the observation, since in order to be appreciated they must be understood, and understanding cometh not without a double insight, objective and subjective. The child must look clear sightedly out into the world around him and, noting what he sees there, must compare it with the pictured scenes before him and the manner of their representation. Such differences as he may perceive will be food for thought and for questions to be addressed to and (it is to be hoped) answered by an intelligent teacher. But he will also look into his own mind and discover what picture he had formed therein consciously or unconsciously of the persons described or the things narrated, with which he will contrast the book picture and satisfy himself how far it fulfils or falls short of his own ideal. Here too the discreet teacher will find ample scope for skill and judgment in eliciting from the pupil what his conception of the subject is and how he would treat it pictorially, together with comments upon the degree of success attained in the illustration before him.

Difficulties
as regards
native
teachers and
pupils.

147. Nor is this by any means as simple as it may seem. Sometimes the native child has eyes and sees not : more often he sees, but with a vision different from that of European eyes. So too the native adult ; except he be bred or educated to European standards and points of view, and from long association have come to accept them at their own valuation, he will always tend to interpret Nature as he thinks he sees it, and to give to scenes of the imagination such expression graphically as the traditions and hereditary conventions of his own art determine. For these last are not, as Europeans are too prone to assume, the outcome of a bizarre and childish fancy working itself out into equally grotesque results under the tyranny of a stilted and archaistic method, but rather the genuine expression, as true as the native artist can render it, of the way in which the native

mind envisions, the native eye perceives and the native hand can execute the given subject. It is only of late years that we Occidentals have gained any true understanding and appreciation of Japanese art, where too the standards and standpoints were different from our own. But of the just criteria whereby to appraise a native Indian painting the West is still either ignorant or careless.

148. Does it then follow that the pictures in a vernacular school series should be the work of native artists, designed and executed in accordance with the traditions and conventions of the best native schools? Or, to put the problem in another light, if the native teacher and pupil are presented with good illustrations purely European in fashion and technique, will they not fail not merely to appreciate their value but even to grasp their essential meaning? The answer to the second query is "very possibly." But it does not follow from this that we are thereby doomed to the other alternative. Excellent as native art was in certain kinds, its sphere was limited and the development of the excellence attained has been arrested. At its best its methods are of limited application and its conventions suitable only for exclusively indigenous subjects. Though these may satisfy the visual sense and æsthetic tastes of the ordinary native, it cannot be pretended that they are adapted for general use, still less for the requirements of things or scenes peculiarly Western. Moreover the lack of perspective and proportion, the remoteness, in some cases, from external Nature, the two faults perhaps most obvious in native drawing or painting, though they may be excusable as the outcome of the native standpoint, are precisely matters in respect of which it is most feasible to educate the young into correctness and most desirable on artistic and ethical grounds so to do. Hence while not excluding the most suitable products of good native artists (*e.g.*, portraits of native rulers or men of note or *quasi*-historical pictures of Indian scenes or incidents) the better course seemed to the Committee to require adherence as a rule to pictures of European style and reliance upon time and natural intelligence (as well as upon careful departmental supervision and instruction) for the necessary education of both pupils and teachers up to their standard.

The question
of native or
European
pictures.

Illustrations
in the old
books.

149. The Committee's decision was the signal for no new departure. In the previous series the illustrations were, with a very few exceptions, entirely European in style, even when they depicted Oriental scenes or personages. Such of novelty, in fact, as is to be found in the new procedure consists rather in the more extended recognition given to higher native art. The introduction of numerous pictures was of course in itself nothing new or startling, so far as this Presidency was concerned, except to a certain extent in the case of Sind. The old Marathi series of seven books had included 255 pictures and diagrams, the Gujarati 252. The Kanarese series was also fairly well illustrated. In Sind however the six readers had in deference to Muhammadan sentiment been left devoid of pictures. But seeing that wall-pictures and charts of various kinds, as well as illustrated books on history, animals, and other topics are sanctioned for use and are used in Sindhi schools it cannot be maintained that the prejudice has still much vital force or that it should be allowed for ever to block the way of educational progress. The Committee therefore had no hesitation in introducing illustrations (with certain limitations and exceptions) into the Sindhi books on the same scale as in the other readers. Comparatively numerous as the old illustrations were, it cannot be said that they were all equally effective or suitable. The majority were "conveyed" long ago from European readers or other books now obsolete or obsolescent. The blocks were often worn or clogged, and produced faint or blurred impressions. Occasionally they had been doctored by native artists and generally with strange results. The subjects moreover were in many cases perversely European and failed to correspond to anything the pupil knew in India. Of recent years experiments in the way of adding more "local colour" had been tried. These fell into two classes according to the method adopted. Either native draughtsmen and engravers were employed, who however being of very indifferent skill and defective imagination produced designs and blocks which were crude in conception and bad in technique, and likely to win approval from neither Europeans nor cultured natives. Or plates were prepared from photographs taken

locally under direct Departmental supervision. These promised much more hopefully. In many cases the scenes caught and fixed were typical and attractive and the photographs themselves were distinctly technical successes. Unfortunately however their transference to the pages of the books usually proved too much for the Bombay craftsman, and what had been a respectable sun-picture too often degenerated in the Readers into a foggy conundrum, the main use of which was to exercise the class's powers of divination.

150. The Committee resolved to increase the total number of illustrations, to insert coloured pictures in the primers and first two Readers, to make the Sindhi series an illustrated one, and in treating Indian articles or scenes to render their representations as genuinely Indian in subject as possible, and lastly, where obtainable, to include reproductions of superior Indian portraiture and painting. Moreover it sought, whenever the treatment of the subject so required, to give to the pictures of each series the costumes and general *mis-en-scène* appropriate to their division. How much in customs, dress and manners the four chief Bombay provinces differ among themselves as well as from other parts of India is a matter which few Europeans outside the Presidency realize, but which appeals very keenly to the native of all classes. Beside this, distinctions of caste and religion and their effects have to be carefully taken into account and with them differences in scenery and in fauna and flora. It is by scrupulous attention to accuracy in all such local minutiae rather than by merely "artistic" composition and technique that native approbation for European work is ordinarily to be secured.

151. The number of illustrations (including diagrams) in each series was raised to nearly 400 for the set of seven books exclusive of the primers. Even when the general subject was the same for each division, separate pictures were provided in cases where local divergencies necessitated such a course. Thus in such a theme as "Two children confessing a fault to their mother" no single picture could have been satisfactory to all divisions, since the dresses both of children and women vary so considerably. A similar difficulty attaches to pictures of rural occupations, (e.g., Winnowing, or

Committee's
views regard-
ing pictures
for the new
series.

Number of
pictures in
new books—
variations to
suit local
circum-
stances.

Harvesting) of urban scenes (a town in Sind being very different in appearance from one, say, in the Deccan or Gujarat), and of domestic articles or ornaments. In such cases more than one picture and sometimes as many as four different ones had to be procured for each subject—a fact which added very greatly to the labours of the Committee and entailed not a little delay. In spite of these drawbacks there can be no doubt that the Committee's ideal, though difficult of attainment and in execution perhaps not fully attained, was a sound one.

Pictures in
the Sindhi
Books.

152. In the Sindhi series in deference to Muhammadan sentiment illustrations exhibiting Mussulman females were omitted and, in general, pictures of adult women were avoided except in so far as they represented Hindus or non-Muhammadan heroines of historical or legendary fame. It was also thought better to exclude pictures of Mus-alman male personages or of places to whom or to which Islam attaches any special sanctity. Thus neither a Khalif like Harun-al-Rashid nor the Ka'ba at Mecca was considered a fit subject for pictorial representation in the Sindhi books.

153. The methods taken to procure satisfactory pictures were various. In the first place a few of the best of the old illustrations were selected for retention. Suitable views and diagrams to be found in existing publications scientific and general belonging to Messrs. Macmillan & Co. were also chosen. A few too of the former were taken from old works on India the copyright of which had expired. But in the case of historical sites and buildings in the Presidency very welcome assistance was rendered by the Superintendent of Archaeology in Bombay who kindly placed at the Committee's disposal a series of fine photographs of many of the chief places dealt with in the historical lessons. The Kolhapur and Miraj Durbars were equally obliging in furnishing the Committee with excellent photographs of historical native pictures relating to the Satara Rajas and the Peshvas and of scenes connected with Maratha history. Reproductions of interesting native and European portraits of various Indian worthies were supplied by Mr. Moreland. The majority of the pictures however had to be specially prepared. Most of those which could be designed after reference to pictures,

New illustrations
were
prepared.

books, models, specimens, etc., accessible in British libraries and museums were executed in England and despatched for the Committee's approval. But a very large number which entailed a personal knowledge of India and its inhabitants were executed for the firm by a Calcutta (European) artist and submitted for approval to the Committee. The facts that this gentleman was not intimately acquainted with this Presidency and resided in Calcutta were distinct drawbacks producing many difficulties and delays. They were however obviated to a certain extent by calling him to Poona and inducing him to visit also Ahmedabad and Hyderabad (Sind), at all of which places he took pencil notes and sketches, and also by furnishing him with photos and pictures exemplifying the chief types, the dresses, ordinary utensils, etc., of the four Bombay divisions. Where local details were such as to be wholly beyond his ken, the Committee employed native Bombay talent.

154. The blocks for the black and white pictures were produced from drawings made in pen and ink, or in wash, or from photographs. Those of the first class were what are known as "Line Blocks" and were prepared by means of a photographic process and zinc plates. For blocks of the second and third kinds a "half-tone" process was employed, the distinctive feature of which is that the various tones in the original are reproduced not by lines but by minute dots. The camera is called into requisition in this method also, but except for the point mentioned above the process is similar to the preparation of the Line Blocks.

155. The coloured pictures were a more troublesome matter. For each primer 32 were required and a few were inserted also in Books I and II. The process adopted was that known as the "three colour" one, but an alternative was also considered, *viz.*, chromolithography. The latter is a cheaper method on the whole and had already been employed in certain educational books published by Bombay presses. It was however far inferior to the other in effect (especially as regards truth to nature) and it would have been difficult for the Bombay presses to have arranged for its employment on the elaborate scale desired. Hence the three colour method was preferred and the work was finally relegated to English hands at

Coloured pictures and their reproduction.

home. The process, beside requiring pictures to be painted with a special view to reproduction by it, entails the preparation of three separate blocks for each picture. These are made by the help of three-coloured screens each representing a primary colour and so arranged that when the picture is placed in a camera, each screen receives an impression of it in its own colour. Very great skill is requisite in adjusting the impressions of the three blocks so as to ensure a true and perfect "register." Each sheet of paper has to be passed in printing three times over the machine and this fact together with the time and trouble involved in the preparation of the blocks makes the whole process a costly one. When the process however is carried out by skilful hands the æsthetic effect is such as thoroughly to justify the outlay.

Chapter XIII.—SOME FINANCIAL DETAILS.

Main items
in the cost
of the
Revision.

156. The cost to Government of an undertaking carried out in the thorough way and on the extensive scale that characterized the Revision of the Bombay Series might have proved very considerable, even when the actual expenses of publication were borne by non-official agency. Among the chief items of the bill figured the salaries of the President and Members, each of whom received 'deputation' allowance, as well as those of the clerks and menial establishment required for the special office which had to be created. In addition, under the ruling of the Accountant General, contribution towards the pensions of the President and Members and staff had to be paid from the same fund as furnished the money for other charges incident on the Revision, since the Committee's work was technically reckoned as "Foreign Service." Other substantial items were rent of office and furniture, travelling allowances for President and Members (who were permitted to make a certain number of journeys for purposes of consultation) and clerks and payments to contributors and translators, as well as honoraria to the Members of the Committee, who, after the nominal closure of the work at the end of eighteen months, were required by force of circumstances to devote themselves to proof-correction and certain

other necessary business in addition to the ordinary duties of their proper appointments. These further operations were carried on under the supervision of the President, whose term of deputation was extended by three months for this purpose and that of writing the present account of the Committee's affairs.

157. When the rough estimates for the probable cost of the Committee were drawn up the total was reckoned in round figures at Rs50,000. But this calculation was exclusive of pension contribution and was an estimate for but one year, while it took account (*inter alia*) of four native Members only and of four clerks. Subsequently the former were increased by one and the latter by three. With this extra expenditure and that involved by the prolongation of the Committee's work the total cost in round figures (including pension contribution) amounted to Rs93,000. It was proposed at first that the Rs50,000 originally estimated, should be provided from the invested balance of the Book Depôt Fund which amounted to over a lakh of rupees. Such a course, however, would have involved the sale of the securities in which the balance was invested and a consequent loss of income to the Depôt. It was eventually found possible to meet all the charges of the Committee from the Depôt's current balance without disturbing investments. Mention has already been made of the profits which for many years past had accrued to the Government Book Depôts. These profits, of course, come out of the pockets of the purchasers of the books sold at those institutions, *i.e.*, in the majority of cases, they are derived from the parents of the pupils in our schools. The latter, therefore, had the satisfaction of knowing that their outgoings were now being returned to them in kind, *viz.*, in the shape of vastly improved books, and that money spent by them on educational purposes was being re-applied by Government to the improvement of that very grade of education in which they were most interested. It is difficult to believe that a better use could have been found for the Depôt's gains or one more satisfactory to all parties concerned.

Source from
which the
cost was met.

158. In the original estimate of Rs50,000, a sum of Rs10,000 was allotted for payments to contributors, purchase of books, etc. The

Payments to
contributors,
etc.

total actually paid to contributors and translators finally amounted to Rs. 700. The rates naturally varied according to the class of work allotted to individuals and, to a certain extent, according to the quality of the contributions sent in, bonuses being granted for work which was found to be more specially suitable for the Committee's purposes. The Committee reserved to itself the right to decline, without payment, any contribution which it did not approve, and to make deductions from the specified rates in cases where the quality was inferior but not such as to preclude amendment or to entail summary rejection. The rates for original contributions were fixed on a higher scale than those for mere translation. The highest paid were for historical and scientific lessons in Books VI and VII, the average cost of these lessons (including bonuses) working out to Rs. 7½ and Rs. 7 respectively. The number of ordinary contributors who received payment for contributions approved was fifty-four,* and the largest total amounts paid to any of them were Rs. 418 and Rs. 325. On translation (as apart from contributions) the sum expended was Rs. 1,239, and the number of persons who were employed for this purpose was thirteen. For special work, such as the materials contained in the Girls' or Agricultural Series, special honoraria determined by the circumstances of each case were awarded to the authors.

Cost of
publication.

159. The actual cost of publication, so far as the four Boys' series were concerned, fell upon Messrs. Macmillan & Co., and as such is a matter for the firm's private concern. A conspicuous item in it was the expense incurred in the provision and production of coloured and other pictures, which (except in relatively few instances where designs or photographs were supplied by the Committee) was wholly borne by the firm. Such pictures as were furnished by the Committee were paid for (in cases where payment was required) from the sum placed at the Committee's disposal for the purchase of books and other accessories. As it was decided that the publication of the Agricultural Readers should be carried out through the Book Depôts, the cost of this necessarily fell upon the funds of the

* Excluding the four who contributed gratis.

latter institutions. No pictures, however, being required, the burden was not likely to prove a heavy one and the outlay, it was hoped, would be eventually recouped. In the case of the Girls' series the publication was allotted to Messrs. Macmillan who undertook the cost of it on terms similar to those agreed upon for the Boys' series.

160. A matter closely connected with the expenses of publication was the fixture of the sale-prices of the books. In the four old series there had been great differences as regards the prices of the individual books. Parallel books in the various series differed widely from each other in bulk, number of pictures, quality of type and paper, material of binding, and so forth. Again, in certain divisions large and rapid sales had brought in quick and ample returns, the result of which was to enable the Depôt to lower the prices of the particular books concerned to a point which would have been unattainable for the parallel books in other divisions. Thus the total cost of the six books of the Kanarese series* was R2-8-6, that of the six Sindhi books † R2-5-3, while the seven Marathi came to R3-5-9. The cheapest set of all and in some ways the best got-up was the Gujarati, for the lower readers of which there was a very large demand, while even the higher readers found a wider sale than the corresponding Marathi ones. The total cost of the seven Gujarati books was only R2-2-3. The uniformity of the new readers in respect of size, quality and get-up entailed a uniformity of price. It was obvious, however, that the rates could not be fixed in accordance with the cheapest of the old series, since it was impossible to produce the new books at a profit to the firm if these rates were insisted upon. The undesirability of increasing the price beyond the old maximum or of even raising it to the level of the latter was equally obvious, since such a procedure would have materially hindered the sale of the new series or have laid too great a burden upon the parents of the pupils. Hence, after much consideration and discussion, a favourable compromise was arrived at by which rates were fixed that kept the total

Selling price
of the Books

* In these there was no poetry. The two Kanarese poetry books cost Rs. 5 extra.

† In these there were no pictures.

cost of any series well within the old maximum yet enabled the firm to reap a reasonable profit on their bargain. No doubt one or two divisions will have to pay more for certain books and even perhaps for the whole series than they did before. But, while the increases are not large, they get a far better article for their money, and theirs is the consolation of knowing that, whereas the small addition is not an excessive burden for them, by submitting to it they are enabling their fellow country-men in poorer or more backward divisions to obtain the series at lower prices than heretofore. And if it is premature or unnatural to look for such a degree of altruism in present conditions, the hard fact at least must remain that on no other basis was it possible to reconcile the interests of both seller and purchaser. On the other hand it should be understood that this adjustment is no law of the Medes or Persians. It is indeed to be regarded rather as experimental, and, after reasonable trial, should the Department consider that the circumstances justify its intervention, it will use every effort to secure a scale even more favourable to the customer.

Note—

(a) The following are the prices of the new boys' readers:—

	R	s.	d.
Book I	0	2	6
Book II	0	3	6
Book III	0	6	0
Book IV	0	7	0
Book V	0	8	0
Book VI	0	10	0
Book VII	0	14	0
TOTAL	3	3	0

(b) The prices of the three girls' readers were fixed as follows:—

	R	s.	d.
Book I (parallel to boys' Book IV)	0	7	0
Book II (do. Book V)	0	8	0
Book III (do. Book VII)	0	9	0

(c) The price of the primers in all series was fixed at two annas six pies.

TABLE A.

Compare Vocabulary Tables.

Compare Vocabulary Tables.

BOOK V.—LESSONS ON NOUNS, HANU'AL-RASHID AND AN ZOO.				BOOK VII.—LESSONS OF THE ANCIENT GREEKS, ACIDS, ETC., AND THE CHIEF RACES OF MANKIND.				TOTAL OF BOOKS V AND VII.		RANK OF THE LANGUAGE ACCORD- ING TO		
LANGUAGES.	Total number of words.	Single words.	RANK OF THE LANGUAGE ACCORD- ING TO		Total number of words.	Single words.	Total number of words.	Single words.	Total number of words.	Single words.	Total number of words.	Single words.
			Total number of words.	Single words.								
Gujarati	1,336		First	Third	1,921	1,017	Second	First	3,260	1,852	Second	Second
Marathi	1,290		Third	First	1,706	986	Third	Second	2,900	1,893	Third	First
Kanarese	1,017		Fourth	Second	1,513	930	Fourth	Third	2,530	1,781	Fourth	Third
Sindhi	1,306		Second	Fourth	2,031	905	First	Fourth	3,337	1,615	First	Fourth

SOME FINANCIAL DETAILS.

KANARUSE.

Vernacular.	English.
<p>(5) ಲಿನಿಕೆ (6) ನಗಾಜೆಗಲು</p>	<p>(1) ಎಂಡಿನ (2) ಬ್ರೇಕ (3) ಗಾಡಲಿ</p>
<p>(10) (ಮುಟ್ಟಾದಕಲ್ಲು)</p>	<p>(9) ಲಿಳ್ಳಲ (10) ಬೆಪ್ಪೆಯ</p>

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